

In Woods of God-Realization

OR

Complete Works of Swami Rama Tirtha

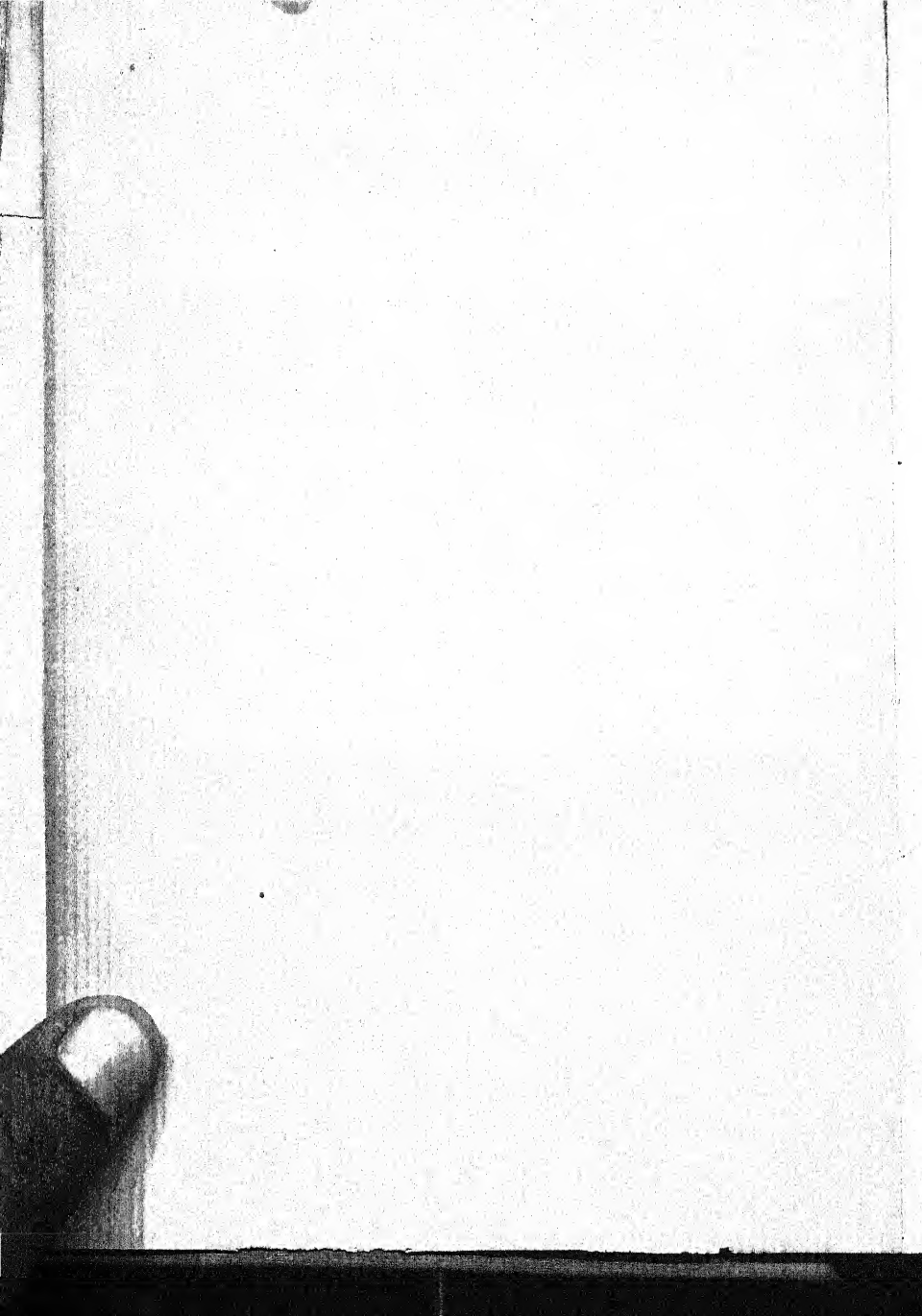
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INDIA, THE MOTHERLAND

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PUBLISHER'S NOTE.

The Rama Tirtha Publication League is glad to place the seventh volume of the new series of the Complete English Works of Swami Rama, called, "In the Woods of God-Realization," in the public only within a month and a half of the publication of the 6th volume, instead of a couple of months as anticipated in the publisher's note to the last volume.

It has become possible to do so by utilizing the services of another Press, as the previous one, owing to pressure of work, very often caused delay.

In order to encourage an Indian industry, the new press, engaged for the remaining volumes, has used the type of the Lucknow foundry, which though not so good as the English made type, is yet quite serviceable. It is hoped that the indulgent readers will not mind the unevenness of a few letters of the type but enjoy the teachings all the same; for a nectar is

nectar and does not lose its effect by being offered in an earthen vessel instead of a golden one.

The paper used in the present volume being heavy, the number of pages has been reduced to avoid an increase in the postage.

We have been compelled to use this heavy weight paper, as the paper of less weight, used in the preceding volumes, was not available in the market.

It is expected to bring out the last and the 8th volume of this series in a very short time if the present press continues to do the work as energetically as it has already done.

It was once announced that the set of 7 volumes will be offered to the public for Rs. 6/- instead of Rs. 7/-; but as one more volume is to be added to make the set complete, the concessoin has been maintained of offering this complete set of 8 volumes now for Rs. 7/- instead of Rs. 8/-.

But this concession has been made specially for the sake of the retail purchasers of a set or two only, as otherwise they would not have received any concession unless they

had purchased books to the value of Rs. 20/- at least.

It is therefore expected that the public will take advantage of this concession and will encourage the League by purchasing these Works in large numbers.

LUCKNOW, }

15th May, 1932. }

B. P. BHATNAGAR,

Honorary Secretary,

The Rama Tirtha Publication League.

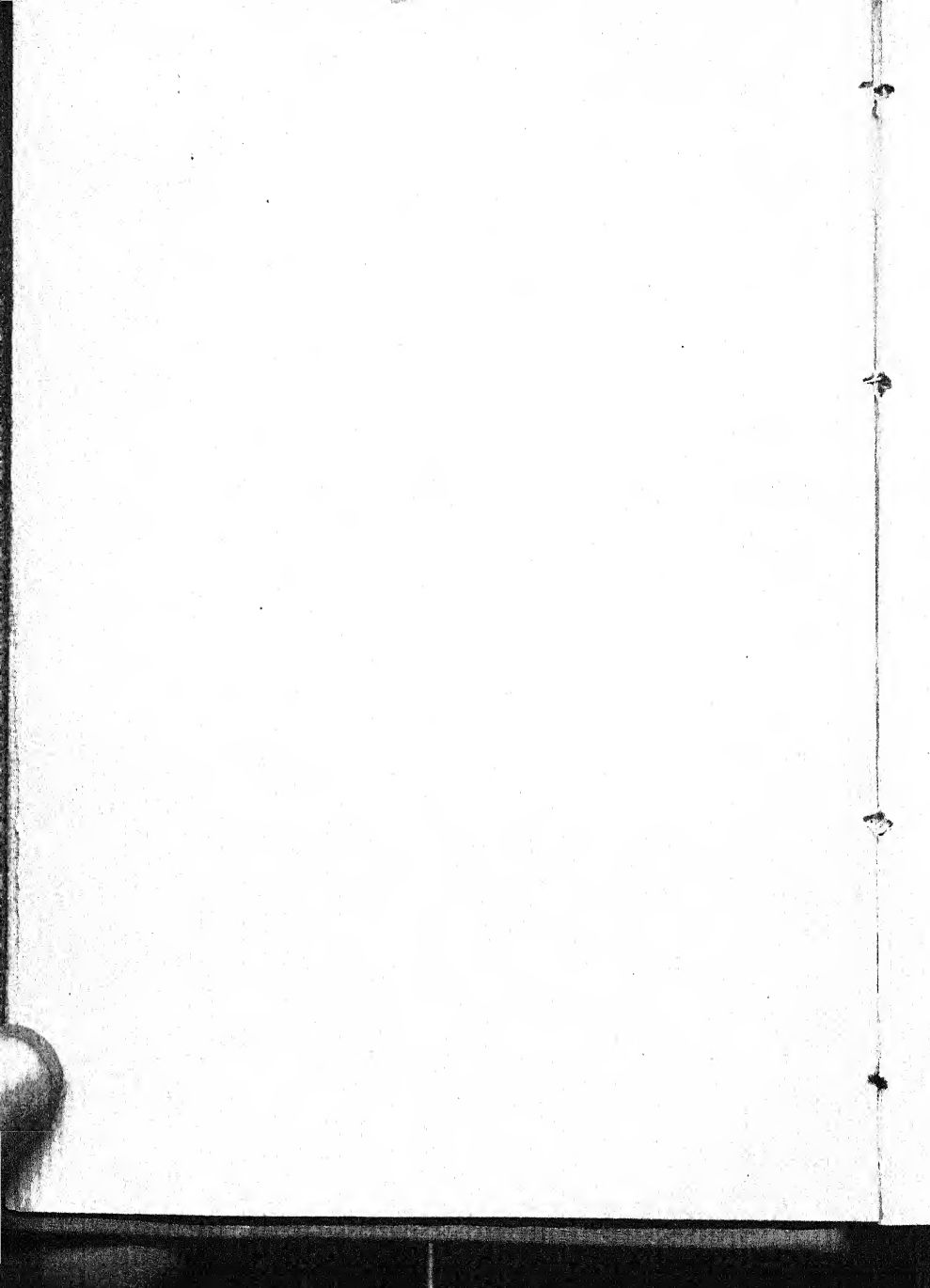




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SWAMI RAMA TIRTHA
(IN AMERICAN GOWN)

AMERICA,

1904.

APPRECIATION

BY

MR. PURAN SINGH

("Indian Review," February, 1912.)

From the heart of the people of this country once did rise prayers breathing peace for the whole universe. It was when they were tired of war and conquest, it was when the warrior race came home and saw that they had sold their soul for a mess of pottage—earthly empire. When the Aryan mind found that the battles won were really the battles lost, it turned inward. The spirit of renunciation completely vanquished the spirit of conquest in them. Peace and Love spread over the land and made it the holy land of the neighbouring races. From that time on, that page of Indian history has been considered blank where the life of renunciation is absent. In India, the ideal is not to measure success by the amount of gold one can manage to accumulate, nor even by the amount of

knowledge one toils to store, nor by rank, nor by position, but only by the amount of self-knowledge and self-culture. Man is to be judged not by his outer circumstances but by his inner experiences. It is the inner man only that is held worshipful. The silent inner life of the sage, though by no means eventful to outward seeming, reflected as it is from moment to moment in a smiling profile, kind look, generous heart and tranquil mind is, in fact, the only true life whose evolution mankind ought to study. The story of such a life would consist in recounting the inner experiences of the saint in the form of his thoughts and teachings still more in depicting the saint himself with his mystery-opening smiles and glances. ✓ Swami Rama's biography is that of the inner man. It is but the silent evolution of his mind, emerging from the world of matter by slow processes of self-realization and entering into the domain of spirit.

Swami Rama's life is a rural hymn set in the tunes of the prairie and the jungle, singing of universal peace and love. It is the same note that had its birth in the glorious

Upanishads. Nothing new about it but the singing of it, Swami Rama raised it once again from the bottom of his soul and he poured it forth in savage cries calling man from discord to harmony, from difference to agreement in-difference, from self to self-in-all, from diversity to unity-in-diversity. He called man away from hatred to love, from war to peace. From him did flow good will to all and charity of thought and feeling. He was a poet of the inner man and the inner nature. To him all men and things were divine. "*Tattvamasi*"—" *Thou art That*, " "*Ekamevadwitiyam*"—" *One without a Second*, " these two *mantrams* may be said to be the two golden wings, balanced on which this ethereal *Hansa* soared every hour of his life into the eternal blue and soaring ever soared further and further till he was lost in Infinity.

Swami Rama was born in 1873 at Muraliwala, a small village in the District of Gujranwala, Punjab. He was born in a poor Brahman family. It is said, Goswami Brahmans of Muraliwala are the direct descendants of Goswami Tulsi Das, the famous

author of the Hindi Ramayana. His father Goswami Hirananda had no means of livelihood except what the spiritual tours undertaken by him to *Peshawar* and *Swat* brought him. He was the family Guru of the Hindus of the North-Western Frontier Province. Goswami Hirananda had to go to his disciples on ministering tours from time to time. Swami Rama's mother died a few days after his birth. He was brought up on cow's milk. It may be remarked here that though a Punjabee, Swami Rama's staple diet was milk and rice. He was very fond of milk and he could drink about 5 seers of it at a time. Swami Rama was thus born under the lowly roof of a poor Brahman family. He became a student at the age of five. His childhood and boyhood were passed in hard study. As he reached the higher classes, his father was not able to support him, and as a student he lived in extreme poverty. The dress of the boy Rama consisted of a shirt, a pair of Punjabee trousers and a small turban, each made of a cheap and very coarse country cloth, the entire outfit costing about Rs. 3. His

fellow-students relate that at times, he would forego his meals for the oil of his midnight lamp in his College days. Many a time he had to starve for days together without, however, showing the least signs of suffering or sorrow on his face, for he attended College regularly with a calm and peaceful appearance and kept to his studies as usual.

He had a soft handsome face of a typical Aryan cut. The eye-brows arched over deep black eyes, which showed the mystery and love of his soul. In contrast with a big, broad, prominent forehead, showing high intellectual power, there was feminine softness round his lips. When he was serious, the lower lip pressed against the upper on a small round chin, which betokened indomitable strength of will. As a College boy, he seemed to give no promise of his remarkable after-career, but whosoever saw him even then, was impressed with his angelic nature and with a purity and innocence of life rarely met with. He was bashful like a modest girl. Living as he did in the light of love, he looked transparently pure through his small, frail, fair-coloured body. But

under this unassuming humble appearance there lay hid a remarkable man with some lofty aspirations and noble aims, which the Brahman boy thought too sacred to be uttered. With tears in his eyes, with the humility of a disciple in his heart, with the silence of a maiden and with the will of a conqueror, this angelic student was toiling like a soldier day and night in the temple of knowledge. He was always ahead of his fellows. His studies were vast. The amount of knowledge and information on literary and philosophic subjects that he commanded as a Swami was marvellous. It seemed as if he was acquainted with the whole range of human thought.

At the age of about twenty, he became M. A., in Mathematics. After that, for four years he served in different capacities as a Professor and a Lecturer. At the end of the year 1899, after a year of his leaving Lahore for the forests, he became a Sannyasin. The marvellous store of his knowledge was thus gathered by him in the short space of 26 years. Every minute that passed him could not go without paying toll to Swami Rama. Besides

passing the University Examinations with great credit and securing high places and scholarships, he had become at home with the writings of Hafiz, Maulana Room, Magrabi, Umar Khyam and other Sufi masters of Persia. He had waded through the whole literature of Philosophy both Eastern and Western. He had finished many readings of Upanishads in his College days. He was enamoured of the beauties and sweetness of Hindi, Urdu and Punjabee poets,

The rigour of circumstances and intense work had told on his health. When he came out as an M. A., everybody wondered how could life suffer to remain linked to the skeleton of a body which he carried about. There was hardly any flesh on his bones. His head rested on a thin, bony, crany neck. His voice was then hoarse and he could hardly speak properly. So weak physically was he. But he resolved then to have a strong body. By putting himself through a regular course of physical exercise and overdoses of milk he, within a short time, recovered his health. He delighted in designing new methods of physical

exercise. Ever since then, he could never forego his daily exercise. He was seen, even a few minutes before his death, taking as was his wont, his physical exercise. Thus out of a thin, frail body, he managed to emerge a strong man of stag-like nimble activity. He was a great and swift walker. He could walk more than 40 miles a day as a Swami in the Himalayan hills. He won in America a 40 miles race, which he ran out of fun, in competition with some American soldiers, coming two hours ahead of the winner. Once as he was walking fast in San Francisco streets, he was accosted by an American with the remark that he walked as if the land belonged to him. "Yes," said Swami Rama smilingly and walked away. He scaled Gangotri, Jumnotri, and Badrinath peaks, clad in a small strip of a loin cloth and a blanket. He crossed from Jumnotri to Gangotri through glaciers. He lived in snows, slept in caves in thick dreary jungles all alone. The mountain people, whom the writer has met and talked with, believed the Swami to be a *Deva*, so strong that he would ferry their cattle from the opposite

bank to this side of their village across a swift hill torrent in the rainy season. At midnight, he would leave his *Asana* and go roaming in the dark jungles defying death and fear. Those that have seen him as a starving youth of an extremely frail body when he was a student at Lahore, could not possibly recognise that wan-white, emaciated face in this wild man of the woods, so fearless, so bold, so vehement, so strong and so roseate. His face was now full, beautifully tinted, and his eyes half closed with divine intoxication. With all this exuberance of physical and spiritual energy, Swami Rama presented to the world the masterpiece of his life work, namely, his personality.

Swami Rama's personality may be described as explosive. He would remain silent for months together as if he had nothing to say. He remained merged in joy. All of a sudden, he will burst out like a volcano and give out his thoughts in a wild manner. Whenever he spoke or wrote, one could be sure of getting something very refreshing and original. It seems he could not remain long in society

without feeling some kind of loss which entailed weariness of soul to him. He used to run back to the mountainous solitudes to recover himself. There he would keep peace with running waters, with glorious sky and would lie on rocks for hours together with his eyes closed and his body thrown in the sunlight.

Swami Rama's highly cultivated emotion formed another attractive feature of his personality. Deep sincerity rained down from his eyes in such an abundance. His sweetness was irresistible. Mohammedans and Hindus loved him alike. The people of different races could see and recognise in this man Swami Rama some family likeness with themselves. Americans called him an American, Japanese called him a Japanese, Persians saw a Persian in him.

To see Swami Rama was to feel inspired with new ideals, new powers, new visions and new emotions.

Another feature which contributed to the charm of his very presence was his bold independence of thought, his great towering intellect. Whatever he taught, he had not

only thought upon, but he had actually seen its working in his own life. He used to say that he believed in *experimental religion*. According to him the art of living consists in *luminous belief*. Theology has very little to do with the inner religion of the living man. If you are a living man, test the truth by trusting your life to it. Just as in Science, authority has little weight in arriving at Truth, so in religion, authority should have little or no weight and religious truth bearing on the nature of inner man must be everybody's own and personal property through Self-realization. Every one must go to God through the failures and successes of his own life. *Life itself is the greatest revelation.*

Swami Rama, after spending two years in the Himalayas, came down to the plains burning with missionary zeal for scattering the joy that he had found in himself. He sailed for Japan from Calcutta in the year 1902. He was only for about a fortnight in Japan. He was invited twice to speak to Japanese Audiences. A Christian paper of Tokyo spoke in high terms about his

personality and announced him as the "enthusiastic apostle of Vedanta."

On meeting Swami Rama for the first time, Doctor Takakuthsu, Professor of Sanskrit and Eastern Philosophy in the Tokyo Imperial University, said to the writer that though he had many an opportunity to see Indian Sadhus and Pandits at Professor Max Muller's in England and also at other places in Germany, yet he had seen no man like Swami Rama. He was the perfect embodiment of Vedanta Philosophy. Mr. Kinza Hirai, the famous Professor of Tokyo, who was the eloquent representative of Buddhism in the Chicago Parliament of Religions, was reminded of the Buddhistic period of Indian History, of which he had read such vivid description in Japanese and Chinese Scriptures, when he conversed with Swami Rama. Mr. Hirai always remembered him after he had gone away to America as the "truly inspired Rama."

Swami Rama left Japan in November 1902, for San Francisco. He was for about two years in America. Most of this time, he lived in solitude. There he lived a simple life,

carrying his own fuel on his head from the forest. People of California were struck with the indifference with which he treated the eulogies on his work and life and threw hundreds of newspaper cuttings into the Sacramento river for its information. He made a lasting impression on the Americans; but the detailed account of his work in America cannot be summed up here.

On his way back to India he visited Egypt and lectured in one of the largest mosques before a Mohammedan audience in Persian.

On return to his native home in the year 1905, he brought two ideas with him: (1) *The need of organization in every department and activity of life* and (2) *the need for united work*. These two points he elaborated in a series of Lectures given at different places in the United Provinces.

One day while bathing in the *Billang Ganga* near Tehri Garhwal, Swami Rama was accidentally drowned in October, 1906. The last thing that he had written on the day of his death, only a few minutes previous to the said occurrence, was in his vernacular. Its

substance in English is, "Oh Death! Take away this body if you will. I have many more bodies to live with. I can afford to live happily wearing the silver threads of the moon and the golden rays of the Sun. I shall roam free singing in the guise of hilly brooks and streams. I shall be dancing happily in the waves of the sea. I am the graceful gait of the breeze and I am the wind inebriated. These forms of mine are wandering forms of change. I came down from the tops, knocked at doors, awakened the sleeping, consoled one, wiped the tears of another, covered some, took off the veils of others, I touch this and I touch that, I doff my hat and off I am. I keep nothing with me. Nobody can find me."

Thus, he clearly foreshadowed the end of which perhaps he was unconscious. A great man was thus taken away by the Ganges, and just when he was only thirty-three. He intended to write a book on the "Beauties of Vedic Literature" and another one that he was contemplating all these years, *viz.* "The Dynamics of Mind," the books that now lie in his soul.

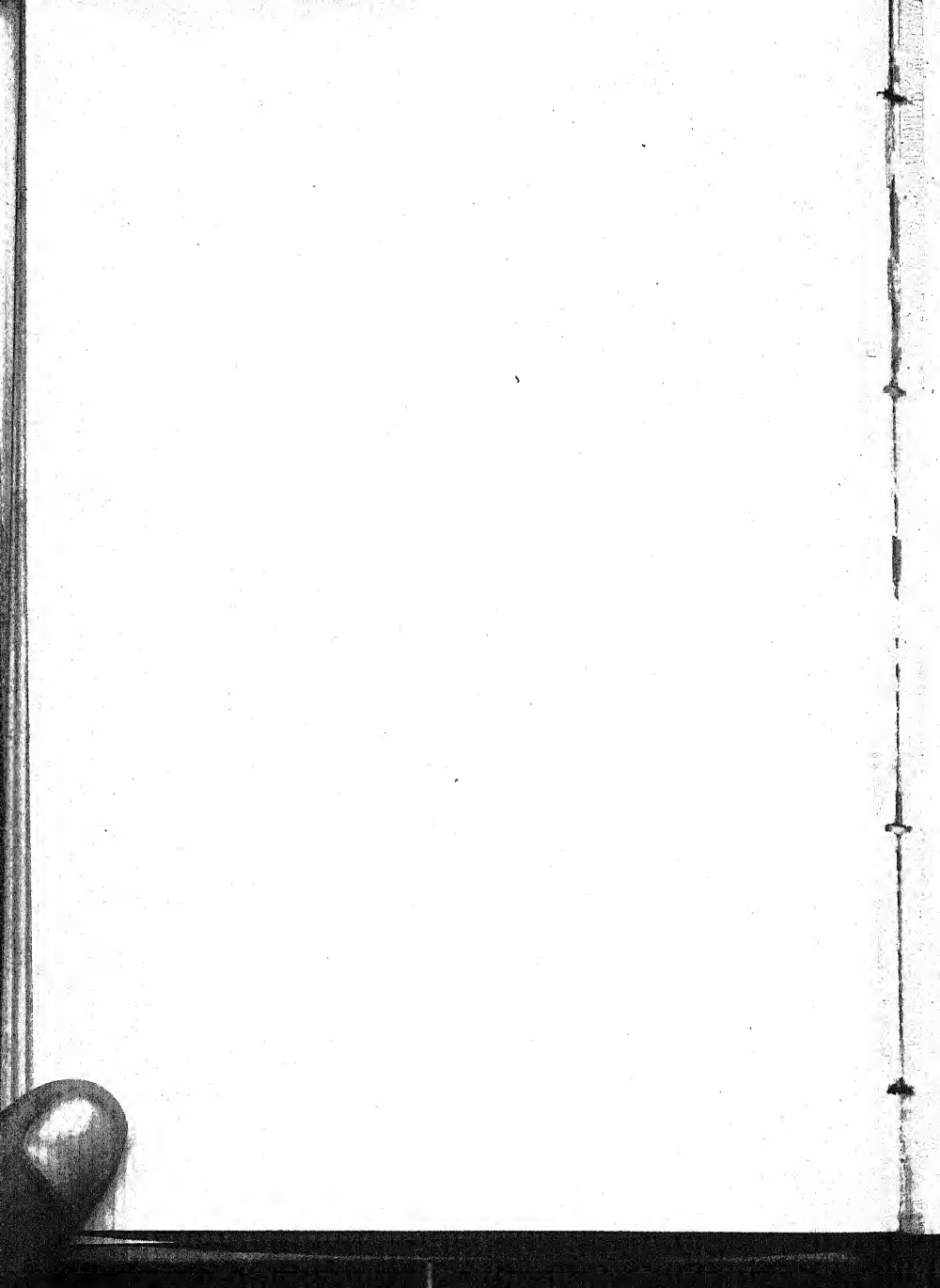
INDIA, THE MOTHERLAND.



SWAMI RAMA TIRTHA
AND
SWAMI NARAYANA TIRTHA

LUCKNOW,

1902.



THE PRESENT NEEDS OF INDIA.

SHASTA SPRING, CALIFORNIA, U.S.A.

. Fairy flakes of virgin snow are falling vehemently, yet most gracefully withal, outside the window of Rama's cottage; and the whole mountain is literally *shasta*, i. e. according to the French significance of the word, *chaste, pure, comely*. Rama has just laid aside one of the latest works on Evolution.

The desire to be original and popular or conspicuous often enough keeps people away from the path of Truth. Waiving that kind of desire and keeping the head level—neither crest-fallen in gloom, nor flying in the clouds of self-flattery—if we face the problem of the Present Needs of India, we are confronted with the sore phenomenon in the country of practically utter disregard of any relationship or bond founded on the living together in the same holy land, which means a deplorable absence of neighbourly love. Religious sectarianism has clouded manhood in the people and eclipsed the sense of common nationality.

In America also there are as many, if not more, sects and cults as in India, but except in the case of a few shallow fanatics—chiefly those whose living depends on their creed—the thought of Catholicism, Methodism, Presbyterianism etc. never replaces or subordinates the feeling of fellow-countrymanship. To be just and true it must be acknowledged that the so-called religious feeling does not cast into the shade the intrinsic humanity in America as it does in India. In India Mohammedans have been living for generations and generations along with the Hindus on the same soil, but their sympathy is bound more to the Turks in Southern Europe than to their next door neighbours in Hindustan. A child turned Christian, although the very flesh and blood of a Hindu father, becomes more a stranger than the street dog. What will not an orthodox, dualistic Vaishnava in Muttra do to advance the interests of a fellow Vaishnava in the Deccan and to bring disgrace to a Monastic Vedantin in his own town? Who is to blame for it? The prejudices and shallow knowledge of all sects alike.

"Enemies living together" is an expression not far wrong to describe the present state of affairs. The very idea of common nationality has become a meaningless whim. And what is the cause of it? Evidently the cause is blind identification with the dead forms of the dead past and abject slavery to the fantastic superstitions preached in the holy name of religion; in other words, *spiritual suicide* glazed under the plausible name of obedience to authority—*praman, hawala*.

These parasitic ideas cannot be got rid of except by purifying the distilling process of liberal education, sane knowledge, experimental investigation, or a systematic study of scientific thought. (No sect or religion, that has not come to an understanding with the healthy humanising results of present-day scientific research, has the least right to prey upon its foolish votaries). Most of the different sets of religious dogmas and practices of the past, according to Rama, were no more than the dictates of the known Science of the times. But as the fates would have it, these were received at first with bitter opposition, then

with over-enthusiasm, so much so that the mother (Independent Thought and Meditation) which gave birth to them *was ignored and killed in handling the child.* The teachings were gradually taken on trust, a boy found himself a Christian, Mohammedan, or Hindu before he was aware of being a man. Stagnation on the religious field was the natural consequence when, owing to the inertia or laziness of the followers, these dogmas and practices began to be accepted on the authority of personalities and volumes of paper with little recognition or acceptance of original research, diligence and concentration, with which the so-called prophets had studied physical or spiritual nature and her laws. By and by the teachings of the practical adherence to Christ's Sermon on the Mount or to Vedic Yajnas were in most cases discarded to all intents and purposes; but their place was filled with stronger allegiance to empty names. The spirit was actually driven out to worship the dead carcass. Thus were honest workers like Christ, Mohammed, Vyas or Shankar, nicknamed Prophets, that is to say, thieves or

stealers of sacred fire from Heaven, and their books were disgraced by being pitched against the original book of Nature, of which they were faint, feeble readings in part.

Rama does not mean to say that these forms of creed had no use at all in the economy of the world. Certainly, they had. They were like the husk which is essential up to a certain period for the life and growth of the seedling it covers, but after a certain stage of development the same husk becomes a choking prison if not cast aside by the out-growing grain which is by far of higher value than the husk.

To dispense with the static second-hand readings of nature—to shake off the choking husks—let every body feel that the Prophet's power is even his own birth-right and nothing supernatural.

There are some who can never understand the design or plan of a house unless they have seen the house erected before them, and so there are some who can never see or imagine a step in advance of the present or past order of things. The number of such is rapidly

falling in India, it is hoped. To place people above wavering oscillation, to make them realize their natural dignity, unity and fellowship with all they see, *to secure abiding natural integration by procuring natural, helpful differentiation is the object* of Dynamic Vedanta as understood by Rama. Where is not this Vedanta needed? But India needs it the most and worst of all.

To meet the requirements of the day in India, with the object of spreading love and light, it is proposed by Rama to start an Institution called *Life Institution*.

ROUGH OUTLINE.

LEAVING OUT THE DETAILS.

This Institution will at first embrace chiefly a study of *Comparative Religions and Philosophy*. The candidates will be helped to make the ancient and modern contending systems of Religion and Philosophy a subject of study most dispassionately, soberly, in the spirit of an unbiased, serene judge (or calm Sakshi). Each student shall have to study by himself (of course aided by the

1.—Religious
Philosophy.

Professor when necessary) the religious or philosophical works just suited to his capacity, and shall have in the evening before the common assembly to give an account of what he read or had suggested to himself while reading during the day. After hearing such brief reports there will be every night a sifting but respectful conversation under the moderatorship of Rama to harmonise the subjects dwelt upon by the different members of the Institution. Thus will mutual harmony, understanding and love be advanced while each shares the fruits of the mental labour of all trying in return to lay before all the earnings of his own brain work.

This intellectual, social co-operation just suited to the needs of the time must multiply the efficiency of mental work and impart true culture.

After giving the newly arrived students a taste of this Co-operative Method of Education through religion and philosophy—for which the demand is more direct in India—different branches of Science—Botany, Zoology, Electricity, Geology,

2.—Science.

Chemistry, Astronomy, etc.,—will be introduced in the scheme of study. A library, laboratory, observatory and the like must certainly develop along with the introduction of different Science courses.

The attempt to popularize Science by the Institution aims at to abolish some of the glaring religious misunderstandings and to employ the energies of people in a more rational and useful direction. Moreover, the learning of Science in this Institution is to be in the most religious spirit. Science, art and other works (apparently secular) are to be pursued here to learn the *application* of Vedantic spirit to business or for the acquisition of Practical (or Applied) Vedanta. Of Agassiz, a great naturalist, it is said that the laboratory was not less holy to him than the Church, and a physical fact not less sacred than a moral principle. To trace the homologies in different species in nature was to him "to think again the thoughts of God".

The functions of the Institution will be extended in due time to a third department, that of Industrial

3.—Industrial Arts.

Arts, as to the sad want of which in India nothing need be said now.

Some of the greatest Universities in America and Europe (Yale, Harvard, Standford, Chicago, for instance) are entirely private concerns. It is a pity that the people of India still look up to the Government models to educate themselves and do not see their own needs.

In the Life Institute, proposed by Rama, the heretical as well as orthodox writings will be welcomed with scientific equanimity. The watch word of the Institute (Muth) is to be "Truth, the whole Truth and nothing but the Truth."

OM ! OM !! OM !!!

(Note:—The above was addressed to Swami Shivagan Acharya of Shanti Ashram, Muttra.)



NATIONAL DHARMA.

“So many sects, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs.”

It is sunset. With deep sighs the following
is being chanted and with streaming tears it is
being written.

“I saw a vision once, and it sometimes re-appears;

I know not if 'twas real, for they said I was not well.
But often as the Sun goes down, my eyes fill up with tears.
And then that vision comes and I see my *Florimel* (India).

The day was going softly down, the breeze had died away ;
The waters from the far West came slowly rolling on,
The sky, the clouds, the ocean wave, one molten glory lay ;
All kindled into crimson by the deep red Sun.

As silently I stood and gazed before the glory passed,
There rose a sad remembrance of days long gone;
My youth, my childhood came again, my mind was overcast,
As I gazed upon the going down of that red Sun.

The past upon my spirit rushed, the dead were standing near,
Their cheeks were warm again with life, their
winding sheets were gone;
Their voices rang like marriage-bells once more upon my ear ;
Their eyes were gazing there with mine on that red Sun.

Many days have passed since then, many chequered years ;
I have wandered far and wide, still I fear I am not well;
For often as the Sun goes down, my eyes fill up with tears,
And then that vision comes, and I see my *Florinet*."

O Setting Sun ! Thou art going to rise in India. Wilt Thou please carry this message of Rama to that land of glory? May these tear-drops of love be the morning dew in the fields of India ! As a Shaiva worships Shiva, a Vaishnava Vishnu, a Buddhist Buddha, a Christian Christ, a Mohammedan Mohammed, with a heart turned into a "Burning Blush," I see and worship *India* in the form of a Shaiva, Vaishnava, Buddhist, Christian, Mohammedan, Parsi, Sikh, Sannyasi, Pariah, or any of *Her* children. I adore Thee in all Thy manifestations, Mother India, my Gangaji, my Kali, my Isht Deva, my Shalagram ! While talking about worship, says the God who loved to eat the very clay of India:—"The difficulty of those

whose minds are set on the *unmanifested* is greater; for the path of the *unmanifested* is hard for the embodied to reach." Well, all right, Sweet Krishna, let mine be the path of adoration of that *manifestation divine* of whom it is said:—"All His household property consists of a jaded ox, one side of a broken bedstead, an old hatchet, ashes, snakes, and an empty skull." Is it the *Mahadeva* of Mahimna-stotra? No, I mean the living Narayana as the poor starving Hindustani, Hindu. This is my religion; and for an inhabitant of India, this should be the Dharma, Common Path, Practical Vedanta, or Divine Love. Mere lukewarm approbation or toleration won't do. I want ACTIVE CO-OPERATION from every child of India to spread this dynamic spirit of Nationality. A child can never reach youth except when he passes through boyhood. A person can never realize his unity with God, the All, except when unity with the WHOLE NATION throbs in every fibre of his frame. Let every son of India stand for the service of the Whole, seeing that whole India is embodied in every son. Almost every town, stream,

tree, stone, and animal is personified and sanctified in India. Is it not high time now to deify the entire Motherland and let every partial manifestation inspire us with devotion to the Whole? Through *Prana Pratishtha* Hindus endow with flesh and blood the effigy of Durga. Is it not worth while to call forth the inherent glory and evoke fire and life in the more real Durga of Mother India? Let us put our *hearts* together, the heads and hands will naturally unite.

"The man consists of his faith (Shraddha, Islam)," says the world's warrior-evangelist (Krishna), "that which one's faith is, he is even that."

Beloved orthodox people of India, put into force the Shastras aright. The *Apatti Dharma* of the country demands of you to relax the stringent caste-rules and to subordinate the sharp class distinctions to the national fellow feeling. Don't you see, India who has held open port to all fugitives and adventurers, and supported so many races and countries, is unable now to give bread to her own children? Let every man have equal liberty to find his

own level. Head as high as you please, but feet should be always on the *common ground*, never upon anybody's shoulders or neck, even though he be weak or willing.

Young would-be Reformer! decry not the ancient Customs and Spirituality of India. By introducing a fresh element of discord, the Indian people cannot reach Unity. The religion and spirituality of India are not to blame for India's material downfall. The garden is robbed because the thorny fence and prickly hedges were wanting. Supply that, and be not rash enough to pull out the roses and fruit-trees in the centre in the name of Reform and Improvement. O blessed thorns and hedges, ye are the saving principles, ye are needed in India.

When I sing the dignity of Sudra labour, I am not exalting *Tamas* over *Rajas* and *Sattva*. I simply say, enough have we decried *Tamas* in India, and by the very act of resenting and resisting it, developed it dreadfully in our midst. Let us learn to use *Tamas* by this time and make it glorious that way.

How could the gardens grow if we threw

away the dirty manure and not used it?

Tamas is the coal, without which there can be no fire and steam (*Rajas*), and no light (*Sattva*).

And in proportion to the large basis of the *Tamas* quality is the intensity and power of that *Rajas* fire and *Sattva* light, in a country which movement can evolve: a view in remarkable harmony with the conclusions of modern phrenology; where it is found that for heroic greatness and energy of character, no development of the moral and intellectual organs, however favourable, is sufficient without a powerful basis in the animal or *Tamas* energies of man.

It is for this that Mahadeva, the Great Lord, was depicted as the Lord or Ruler of *Tamas* by the Hindus.

If we are born in critical times of Indian History, let us be thankful, for our opportunities for *service* are more abundant. The work for us is more unique, more poetic and dynamic. It is said, they who sleep well, wake well. India has had a long sleep, her wakefulness is going to be most remarkable for that. All that we have to arouse among

the Indian people is "A spirit of appreciation and not criticism, the sentiment of fraternity, the instinct of synthesis, the co-ordination of functions and aristocracy of labour."

Oh! What an infinite amount of energy in the land is just recklessly wasted away in one sect criticising another sect! Let us try to find out the points of contact and emphasize those between us. There are people whom the Arya Samaj can reach and Sanatan Dharma cannot, there are others to whom the Brahmo Samaj only appeals, and so with Vaishnavism, etc. What right have I to find fault with those who do not care for the strength and joy which my creed brings?

Let them come, let them stay or leave. I let things flow, just flow. Why should you or I try to monopolize sympathizers? My right is only to serve, to serve them all, to serve those who love and those who hate (if any). A mother loves those children the most who are the weakest and play the mean. Those who differ from you, are they all wrong? If so, they also are needed by the country. Sad indeed would be the state of a walker

who had only the right leg to hop along with.
True Education means learning to look at
things through the eyes of God.

O Lord, look not upon my evil qualities !
Thy name, O Lord, is Same-Sightedness,
By Thy touch, if Thou wilt,
Thou canst make me pure.

One drop of water is in the sacred Jamna,
Another is foul in the ditch by the roadside,
But when they fall into Ganges,
Both alike become holy.

One piece of iron is the Image in the temple,
Another is the knife in the hand of the butcher.
But when they touch the philosopher's stone.
Both alike turn to gold.

So, Lord, look not upon my evil qualities !
Thy name, O Lord, is Same-Sightedness.
By Thy touch, if Thou wilt,
Thou canst make me pure.

(Translation from Surdas, as given in the beautiful work—
The Web of Indian Life—Nivedita).

Our personal and local Dharma must never
be placed higher than the National Dharma.

The keeping of right proportions only secures felicity.

Doing any thing to promote the well-being of the nation is serving the Cosmic Powers, Devas or gods. This kind of *sacrifice* or *Yajna* is to be offered to the deity, India. It is to this kind of *Yajna* that the following verse of the Gita applies in these days:—

“The righteous, who eat *only the remains of the sacrifice*, are freed from all sins; but the impious, who dress food for their own sake, they verily eat sin”.

To realize God, have the Sannyasa spirit, *i. e.*, entire renunciation of self-interest, making the little self absolutely at one with the great self of Mother India. To realize God or Bliss, have the Brahman Spirit, dedicating your intellect to thoughts for the advancement of the nation. To realize Bliss, you have to possess the Kshatriya spirit, readiness to lay down your life for the country at every second. To realize God, you must have the true Vaishya spirit, holding your property only in trust for the nation. But to realize Bliss

and Rama in That world or This, and to give a living concrete objective reality to your abstract subjective Dharma, you have to work this Sannyasa Spirit, Brahman, Kshatriya and Vaishya heroism through your *hands and feet* in the manual labour once relegated to the holy Sudras. The Sannyasa spirit must be wedded to the Pariah hands. This is the only way to-day. Wake up, Wake up!

Even the foreign countries through their practice teach to-day this Dharma to our India, the only Brahman land in the world.

When a Japanese youth is refused enlistment in the army on the ground of his obligations to his mother (domestic Dharma), the mother commits suicide, sacrificing the lower (domestic) Dharma for the higher (national) Dharma.

What heroic deeds could compare with the sacrifice of personal, domestic and social Dharma for the sake of the National Dharma on the part of that Ideal Guru of Glory (Gobind Singh)?

People hanker after power. What an infinite power can you not find at your command

when your self stands in unity with the Self of the whole Nation ? In conclusion, let me illustrate this spirit in the beautiful words of the Prophet of Islam:—

“If the Sun stand on my right hand and the Moon on my left, ordering me to turn back, I would not obey” OM ! OM !

हम रुखे टुकड़े खाएँगे भारत पर वारे जायेंगे ।
 हम सूखे चने चबायेंगे भारत की बात बनायेंगे ।
 हम नंगे उमर बितायेंगे भारत पर जान मिटायेंगे ।
 सूबों पर दौड़े जायेंगे काँटों को राख बनायेंगे ।
 हम दर दर धक्के खाएँगे आनन्द की झलक दिखायेंगे ।
 सब रिश्ते नाते तोड़ेंगे दिल एक आत्म सँग जोड़ेंगे ।
 सब विषयों से मुँह मोड़ेंगे सिर सब पापों का फोड़ेंगे ।



THE PROBLEM OF INDIA.

(This paper was sent by Swami Rama to Lala Hardyal, M. A. to be read on the Anniversary of the Youngmen's Indian Association Lahore. It appeared in *The East and the West*, as a general message to the rising India.)

Union, Union. Everybody feels the need of union. Myriads of forces are neutralising each other. No *resultant* force. Hundreds of millions of brains and hands drifting, drifting, who can tell whither? Thousands of sects and classes each trying to row the boat in the pet direction of its own sweet whim. No regular steering! Let the oars be where they are. Keep your position, shift not, but row in one direction. Such harmony, unity in diversity, ensures progress. Thus working at your posts, *sing on and move on*. The national interest demands that, and in the interest of the whole lies the interest of each unit.

It is cheap rhetoric to talk that way. But why has the spirit of union and harmony been so conspicuous by its singular absence in India so long?

✓ The main causes are: —

(a) Poverty of practical wisdom, and

(b) Plenty of population.

We shall discuss them in order.

(a) Poverty of practical wisdom :—

Before the Mohammedan rule in India, Alberuni of Khurasan travelled through this country. He was an enlightened philosopher and cultured scholar. He studied Sanskrit and read our Scriptures with the same zeal as he did Plato and Aristotle. He has left detailed descriptions of India as he found her. Of Hindu Philosophy, Poetry and Astronomy he talks with great respect and reverence; he eulogizes the amount of learning in some of the Pandits he met. But the state of the masses and the condition of the women he describes as worse than deplorable. Physically, intellectually, morally and of course spiritually also, he calls them wrecks, neglected and down-trodden in every way; divided socially, religiously and politically; with uncollected minds and dissipated bodies, innumerable hordes of them, through lack of discipline flying like particles of dust before the Moslem invaders who came

year after year to plunder India under Mahmud of Ghazni. Later on Baber complains of the natives of India as sadly lacking in ingenuity, originality and skill in everything, knowing practically nothing of industrial arts or fine arts, having no Architecture, gardens, canals and even gun-powder. He denounces them as incapable of associating freely with each other. Allowing for what is called the personal equation in these accounts, deducting the exaggerations, if any, we shall find these statements sadly true. It was the poverty of practical wisdom which brought about the downfall of India.

To refute *theoretically* what *these* foreign historians say is as easy for Rama as for any body else, but dear me! it is but plain facts and solid truths which they have faithfully committed to writing. How could I say "no" to the self-evident evidence? Lack of practical wisdom hinted at above comprehends all the social evils like contempt of manual labour, unnatural divisions and sub-divisions on Caste and Creed lines, aversion to foreign travelling, child marriage, and the general darkness (intellectual and physical) enforced on women.

This social corruption is a hard thing to deal with. It is well said by Burke, "Reform is a thing which has to be kept at a distance to please us." To break off from the moorings of Custom is indeed a trying job. It inevitably involves hard criticisms and censure of the society on the workers and of the workers on the society, thus breeding ill-feelings, misunderstandings, and *disunion*. To escape this disunion, should we let matters move at random and plume ourselves on the wisdom of minding our own business? To work out your own salvation and let society alone, oh! if only it were possible! A drowning society cannot let you alone. You must sink with her if she sinks and rise with her if she rises. It is an utter absurdity to believe that an individual can be perfect in an imperfect society. The hand might just as well cut itself from the body and acquire perfection of strength.

Long has this *unvedantic* thought been cherished in India, entailing pitiable dismemberment of the community. Promising youths! India's future is your future and you are responsible for it. Cowards are governed by

the superstitions of the magic majority. The genuine living soul governs the hearts and thoughts of the people, let the nominal outward Ruler be he who may. The B. A. or M. A. Degrees you receive from the University; but between being a Coward and a Hero you have to choose yourselves. Say, which position is your choice? That of an abject slave or the prince of life? Strong and pure life is the lever of History. Newton's Second Law of Motion characterizes Force as effecting a *change* in the motion of the body on which it acts. For centuries and centuries, unnatural antipathies and worse still, apathies have been running uniformly on the tracks of Custom and Superstition in our land. It is for you, youths of culture and character, to be the living force to change the wasteful momentums now no longer required. Overcome the old inertia, turn the direction of motion where needed, add to the acceleration where necessary, and alter the moving mass where advisable. Work on, work on. Mould and adapt the Past to the Present and boldly launch your pure and strong Present in the race of Future. We cannot do without

our inheritance from the fore-fathers; the society which renounces it must be destroyed from without. Still less we can do with too much of it; the society in which it dominates must be destroyed from within. Is truthful life on your part likely to beget dissension, disunion in society? Do you think so? Stand firm even if alone; recant not, this is manliness; the current is with you; the tide is on your side; let them claim the past, all the future is yours, if only you do not swerve from the path of truth. As to the nation, can that kind of union save her which is not for righteousness? Can you unite the people by keeping them in the dark? Could national harmony be secured by sworn slavery to error and superstition? Suppose all the sailors' work is in a common direction, but if that direction be negative, not one with the Evolutionary course, not Truth-ward, would that be desirable? Such a boat is bound to be shattered to pieces on a rock, and perhaps the sooner the better. Meeting is possible in Heaven alone. Union in purity and truth alone is practicable. Aspirers after National unity, *you have first to free the nation of numerous inhuman errors.* If

for the cause of humanity, truth and progress, now the masses are being molested and now the workers are being persecuted, that shows the *country* is spiritually alive, and the up and down breathing is properly going on.

The ideal conduct knows no pain; it is all peace, shedding love and light all around. But how can *painless peace* and *awakening light*, both of them live and move together in a community where the approach of light is as yet felt to be a torment? So, if by the very nature of the case, you cannot carry on an ideal conduct, let it be real at least. That is what is needed and wanted most. A country is strengthened not by great men with small views, but small men with great views. Peace? A brutal lethargy is peaceable, the noisome grave is peaceable. We hope for a living peace, not a dead one! To keep your light beneath the bushel when people are stumbling in the dark is worse than if you had no light. He is a criminal, forsaking his post, who holds the helpful word, that is in him, silent at such times.

(b) We come now to the population question.

As to what Malthus and other Political Economists say on the subject, it need not be dwelt upon here. Malthus simply re-echoes the verdict of Biology. Let us see what Naturalists say on the point. Huxley compares a colony or community to a garden located in the jungle of wild nature. The process of Social Evolution (or as he calls it the Ethical process) is analogous to the process of gardening (the horticultural process), but both these are antithetic to the process of wild nature or the Cosmic process. The wild nature process is characterized by the intense and unceasing struggle for existence, the horticultural and moral processes are characterized by the elimination of that struggle, the removal of the conditions which give rise to it. Henry Drummond makes strenuous efforts to prove the identity of these processes, but with all his loud show, goes not an inch beyond the conclusions of Darwin and Huxley. Nor can he deny what in fact no person in his senses could ever deny, that if the gardener do not continuously restrain multiplication by weeding

&c., and prevent wild and thick growth, full soon will the wild nature-process re-establish itself in the garden and begin to work havoc, taking the old, merciless course of struggle and strife, driving out the rule of peace and prosperity. Just so, in a community, when the limit of possible expansion has been reached, if no measures are taken to dispose of the surplus population, fierce struggle must re-ensue and destroy the peace, choke out the ethical process, nullify the moral precepts and turn God's Commandments into dead letter. At such junctures, inevitably begins the corruption and downfall of nations. ✓ In the decline and fall of Rome, Greece, or any country, there lay at bottom this population question. India reached this critical point of increase long ago and we have done nothing to prevent the root evil. No country on the face of the earth is so poor and so populous as India. An average Indian home is typical of the state of the whole nation; very slender means, and not only yearly multiplying mouths to feed but also slavishly incurring undue expenses in meaningless and cruel ceremonies! Even animals in the same stable

must fight to death with each other when the fodder suffices for one or two only and their number is legion. Not to remove the bone of contention and preach peace to the people is mockery of preaching. My countrymen are meek and peaceful at heart. The heart is willing no doubt, but how can they help jealousies and selfishness when the weakness of the flesh is forced upon them by the necessity of the case. If the population problem is to be left unsolved, all talk about national unity and mutual amity will remain a Utopian chimera. We have to solve the riddle of this Sphinx or we die. *Sympathy* and *unselfishness*, according to Biological principles, cannot grow under such general social environments where pain or suffering is daily displayed by our associates. With such *populous poverty* around you, Indians, it is hoping against hope to develop *Sympathy* and *Love*. Students of Physics know that a mass of matter, of whatever kind, maintains its internal equilibrium so long as its component particles severally stand towards their neighbours in equidistant positions, so that each molecule may perform its rhythmic movements bounded by

the like spaces required for the movements of those around. Now, what about the mass of India? Can its individual units perform their rhythmic movements without clashing with others? Have they scope enough for free, natural movement? If for one that eats, ten must starve, you have to take immediate measures to make the national equilibrium more secure. Otherwise, the only hope for India lies in the grim *caresses* of wild nature, which for extreme cases like ours, have been enumerated by the Maharshi Vasishthji as Pestilence, Famine, Destructive War and Earthquakes. Enough of the evil. Now what is the remedy? It is manifold.

✓ 1.—The dark notion that stepping out of India will debar you from Heaven, should leave the land for good, and with that notion let as many Indians leave the land as cannot live here; depart, emigrate. What joy is there in making yourselves the fabled frog of the well? Will you never see that you are making fair India a suffocating *Black hole* for yourselves?

2. There was a time for the Aryan colonists in India when it was a blessing to have large

progeny. But those times are gone, the tables are turned, and in view of the over-crowded population, it has become a curse to have a large family. The thoughtless person who still clings to the childish idea that his attainment of Heaven after death depends on his children, let him open his eyes and see that even before death, he is turning his home into hell through multiplicity of production in modern India. It was just this plea on Arjuna's part of supposing sons to be the levers to Heaven which Shri Krishna had in mind while denouncing the aspirants after sensuous paradise in Bhagwad Gita, (Ch. II verses 42—45.) It is worth your while to read those *slokas* and catch the spirit of independence they carry. Let us sweep out from the country the most pernicious principle which has practically been swaying us so long:—Marry, multiply in ignorance, live, and in bondage die. Now we blame the Mohammedan rulers for our backwardness, now we find fault with the British Government, then we hold India's Religions responsible, again we charge the system of Education. To some extent we

may be right in such criticisms, but the real blame lies at the door of that impurity which vitiates the most sacred relation in the world, the very relation which produces all the Indian people and makes us what we are—the marriage relation. This, the most important and holiest of all Institutions, is the most carelessly, most unscientifically and most shamefully attended to. With all your horoscopes and astrological calculations, auspicious omenising, hymn-chanting and innumerable sacred ceremonials, the marriages in India are ill-timed, inauspicious and unholy. No planets can dare stay at inauspicious houses when they behold underage couples going to be wedded in the names of their influences. They tremble and shudder out of their positions at this inhumane sight—a sight even beneath animals! Instead of sanctifying the profane wedding of a couple that cannot support themselves, the Vedic hymns lose all their virtue and for all futurity from that instant become ineffectual. What flowers can keep their sweetness under the sacrilegious odour of the ceremony going to unite paupers to

multiply unfit, incapable, worthless parasites in the land.

✓ Young men, stop it ! stop it ! Ye youths, responsible for the future of India, stop it. In the name of morality, in the name of India, for your own sake and for the sake of your descendants, pray stop *indiscriminate, ill-timed, blind* marriages in the country. That will purify the people and solve to some extent the population problem.

Suppose that these suggestions are unnatural. These directions you have to put in practice at the penalty of pining famine and lingering death. No exaggeration ! Sternest facts and dismal reality are clothed in these words. ✓ Are not the phenomena of infant marriage and virgin widowhood the most unnatural in the world ? Ask any civilized community under the Sun. Is any grain of humanity left in you ? Then how can you rest before you have put a check on these inhuman, unnatural customs ? The tender arms of widowed children are unconsciously held out for succour ; living *Satis* are burning by inches on the pyre of your fury of customs right before your eyes ;

Divinity is peeping through their innocent weeping eyes, looking up to you for help. How long will you turn away from the *crying Bhawani*? Turn a deaf ear to her bitter cries any longer, and she must transform herself into a dreadful Nemesis, blood-thirsty and vengeance-seeking. Even the Earth shakes and quakes at her sight. They talk about peace! peace! How can you have peace in the country so long as the self-invited Nemesis is there? In Europe, the lower the people, the more early they marry, but of course none marry so young, not even the lowest of the low, as Hindustanis do. The higher classes very rarely, if ever, marry before thirty. ✓ The idea is to have fewer children but fit.

✓ Herbert Spencer, in his *Principles of Biology*, shows that *fertility* must diminish along with high mental development. How long shall we keep ourselves so low as to go on valuing animal fertility? According to our own *Shastras* that are never tired of praising the virtues of Brahmacharya, there is no strength, spiritual or physical, except in purity. That part of the human energy

which is expressed as sex-energy in sexual functions, sexual thought and so on, when checked and controlled, easily becomes changed into Ojas, inexhaustible spiritual power.

✓ You have to acquire control over the sex-impulses. The fool who cannot control the animal passion and trifles with the most serious relation in Nature, the sex-relation, knows not that he is *literally* spilling his own blood—his own white blood that constitutes his vitality. The root of all sin is this divine energy misdirected, as dirt has been defined to be but riches in the wrong place. The epithet *animal* applied to passion intensifies its *lowness*. Animals are certainly low and silly in their acts of indiscriminate production. It is their undue multiplication entailing bloody struggle as consequence that marks the infamous stigma on their conduct. Yet animals are perfectly innocent of any indulgence for indulgence' sake. Man is supposed to be higher than animals in as much as his feelings are controlled by reason. Now the man who equals the lower animals in indiscriminate multiplication and sinks far below animals in

unnecessary, unclean indulgence, what lowness and degradation will not be visited on him ?

✓ Purity ! Purity ! At bayonet's point you have to acquire Purity. The merciless wheel of *Evolutionary struggle* will utterly annihilate you, if you do not acquire Purity. Your only hope lies in Purity to-day. Just as the Process of Evolution forced chaste attitudes in near relations among the savages, so does survival to-day imperatively demand clean minds and chaste behaviour on your part. O people of India, you cannot live if you lack that. Let it be hard or easy, you have to acquire it, for the sake of India, for your bodies' sake, for your brains' sake, for religion's sake, for this world or that, you have to be thoroughly pure.

✓ No heroism without purity, no union without purity, no peace without purity.

EDUCATION—Even the unschooled persons in America or England are more intelligent than the ordinary undergraduates of our Universities. How is that ? The chief source of their culture is the cheap daily Press. ✓ Newspapers disseminate knowledge more extensively in England, Japan and America

than Colleges do. We thank our Government and other Institutions for spreading Education to a degree in our country ; but that is practically nothing, and no one is to blame for the ignorance of our masses and the dark and dreadful status of our women but ourselves. The vital energy which is now being recklessly wasted in degrading deeds and no-deeds, utilize it in endeavouring to elevate the women, to educate the masses, to uplift yourselves and to raise the nation. ✓ The easiest and most direct way to accomplish that would be to improve the condition of the Indian Press. Start really useful papers and improve those already extant, if any, in the Vernaculars of the women and masses. Perhaps one or two attempts were already made in this direction, but they failed, because the advanced student class, as a rule, disdains to handle the vernacular stuff. You must learn to respect your mother tongue. Let the Youngmen's Indian Association start an organ in easy, plain and simple Hindi, rather Punjabi in Hindi characters, avoiding Persian or Sanskrit words, as far as possible, steering clear

of the perverse taste of using a style in which you are the least at home. Be natural, write as you think, imitate no one. College students might contribute small articles. To try your hand now and then at expressing in your mother tongue the most striking sentiments and enlightening thoughts which you come across in your reading, will benefit you more than the readers, although others will imagine that it benefits the readers more than you. For this work let no details trouble or tire you. The first Number should begin with the Hindi Alphabet and easy combinations of letters into familiar words, and let the blessed College students, the pioneers of light and learning in the land, undertake the happy duty of initiating into reading and writing their sisters, mothers, wives, daughters or other female relatives who cannot read and write. Wait not for Public School systems. This sacred trust falls on *your* shoulders. ✓ If India is to live, the work of Female Education must widely propagate. Then why may it not begin at your hands? See to it that no woman or poor man is left unlettered in the Province.

Blot out this stain of ignorance from the face of the country. Are you ashamed or afraid of teaching the sweeper woman in your neighbourhood ? Then, fie on your manners and morals ! Approach the poor and ignorant folk with motherlike sympathy and love to educate them. What an angelic work ! In the organ of Y. M. I. A., gradually let lessons on Elementary Physics, Physiology, Astronomy, History, Political Economy, Psychology, etc., be introduced in as interesting and easy a way as you can command, and by and by the style may be made more classical. Rama recommends Hindi characters for the paper, for Hindi bids fair to become ere long the national language of India. To educate women and the poor is a paramount duty before you, a duty which being well discharged must ultimately exalt yourselves immensely. But forget not that there is also a more direct and even more imperative work for you, *viz.* to acquire agricultural arts and industries in more advanced countries, and spread broadcast that useful knowledge in India.

RELIGION—Has the paper tried your

patience too long? Are you tired of listening? Tired or not, hold on! Rama cannot let you go until he gives you the one thing he knows. Ye wedding Guests! Have you to attend to most important calls of duty? May be, but the Ancient Mariner will not leave you until you are told the one thing he was born to tell. No call of duty can be more important than listening to Rama's message.

✓ Domestic, social or national duties are your *karma kand*; and no karma or deed of noble note can be carried on in the dark, except only that the deeds of darkness may be committed in the dark. ✓ Without keeping alive the flame of Faith and the torch of burning *Jnanam* in your breast you cannot accomplish anything, you cannot advance a single step. All these directions and details that are everyday dinned into your ears are simply as the body of your lives; but without the spirit never can the body stand. ✓ The spirit of all successful movement is living Faith and flaming *Jnanam*. ✓ Even the avowed champions of materialism, scepticism, positivism, atheism and agnosticism, owe their success *unconsciously*

to the active spirit of religion in them. In some instances, they lived more religion than the Professors of Religion. Here is, say, the Rubber Factory giving employment to thousands and thousands of workless hands, opening the national trade, multiplying capital in the country, encouraging the poor labouring class, bringing plenty of work and emoluments to the steamship Companies, railway employees, post offices, etc. etc. Yet how could the whole affair be if but *one chemical equation, one invisible inner reaction* did not lend grandeur? So can none of your personal, domestic, social or political undertakings flourish free except by borrowing grace and glory from the inner reaction, the heart conversion, the mental *Reformation*, the spiritual equation or in your very soul, a God-revolution. "Faith is great," says Carlyle, "life-giving." The history of a nation becomes fruitful, soul elevating, great, as it believes. These Arabs, the man Mohammed, and that one century, is it not as if a spark had fallen, one spark, on a world of what seemed black, unnoticeable sand? But lo, the sand proves explosive powder, blazes

heaven-high from "Delhi to Grenade." Allah-ho-Akbar ! There is nothing great but God.

Whatever is truly great, springs up from the inarticulate deeps within. Whoever lives not wholly in the Divine Idea, or living partially in it struggles not as for the One God to live wholly in it, he is, let him live wherever else he likes, in whatever pomp or prosperity he chooses, a nonentity, not alive, dead.

Even H. Spencer in his very last work, which might be called his dying Swan song, referring to an experiment of Huxley with the large brained porpoise, says, "The body of our thought-consciousness consists of feeling, and only the form constitutes what we distinguish as intelligence. That part which we ordinarily ignore, when speaking of mind, is its essential part, *viz. feelings*." The feelings are the master, the intellect is the servant." Feelings, known in popular language as the *heart*, the region of faith and religion, at once prompt the acts and yield the energy for performance of the acts. "Little can be done" continues Spencer, "by improving the servant (head) while the master, (heart) remains unimproved." And how

remarkably does this conclusion of the redoubled arch Agnostic agree with the verdict of the ablest Psychologist of the age (Prof. James),
 ✓ "Religious experiences are as convincing as any direct sensible experience can be, and they are as a rule much more convincing than results established by logic ever are." To live at a deeper level of your nature than the loquacious level, to sound the depths of your being, to realize, feel and *be* the innate Reality in you which is also the innate Reality in Nature, to be a living personification of Tat-tvam-asi.

This, this is life ; this, this is Immortality !

This is to live and move as Power, Shakti,
 That splits pillars with the glances
 Such can say.

1.—The world turns aside,
 To make room for Me ;
 I come, blazing Light
 And the shadows must flee.

2.—O mountains, Beware
 Come not in my way ;
 Your ribs will be shattered
 And tattered to-day.

3.—O Kings and Commanders!

My fanciful toys!

Here's a Deluge of fire,

Line Clear! my boys!

4.—I hitch to my chariot,

The Fates and the Gods,

With thunder of Cannon,

Proclaim it abroad:

5.—Shake! shake off delusion,

Wake! Wake up! Be free.

Liberty! Liberty! Liberty!

This *Jnanam*, the inexhaustible power
of which is one aspect, has for the other aspect
Infinite, Infinite Peace.

Peace immortal falls as rain-drops,

Nectar is pouring in musical rain;

Drizzle! Drizzle !! Drizzle !!!

My clouds of glory, they march so gaily!

The worlds as diamonds drop from them;

Drizzle! Drizzle !! Drizzle !!!

My breezes of Law blow rhythmical,

rhythmical.

Lo! nations fall like petals, leaves;

Drizzle! Drizzle !! Drizzle !!!

IN WOODS OF GOD REALIZATION.

My balmy breath, the breeze of Law,
Blows beautiful ! beautiful !
Some objects swing and sway like twigs,
And others like the dew-drops fall ;
Drizzle ! Drizzle !! Drizzle !!!

My graceful Light, a sea of white,
An ocean of milk, it undulates.
It ripples, softly, softly, softly ;
And then it beats out worlds of spray.
I shower forth the stars as spray.
Drizzle ! Drizzle !! Drizzle !!!

OM ! OM !! OM !!!



THE FUTURE OF INDIA.

WRITTEN AS INTRODUCTION TO A BOOK.

Rama will now say a few words about the Future of India, which promises to be hopeful and bright.

Everything in this world "moves rhythmically," and the law of periodicity governs all phenomena. In accord with this law should move even the Sun or star of prosperity. There was a time when the Sun of wisdom and wealth shone at the zenith of glory in India. As seen through the eyes of History, this luminary, like other heavenly bodies, began gradually to march westward and westward. It passed over Persia, Assyria, and further west. Egypt saw it shining overhead. Next came the turn of Greece. After that Rome enjoyed the noon of glory. Then Germany, France, and Spain were duly waked up by the Light.

At last England began to receive the dazzling splendour of the Sun of prosperity.

Westward, ho! travels the Sun and brings America to the high swing of Fortune. In the United States, the Light spread in the usual course travelling from New York (or "the East") westward and westward till it reached California (or "the West"). When it was day in India, nobody knew America. Now that it is day in America, the night of poverty and pain is hovering over India. But, no; the Sun seems already crossing over the Pacific Ocean, and Japan bids fair to be among the foremost powers of the world, and if the Laws of Nature are to be trusted, the Sun of wealth and wisdom must complete his Revolution and shine once more on India with redoubled splendour. Amen!

Reviewing the past history of India we find, as in the case of any other country, an ultimate internal cause of India's night to be no other than Exclusivism. "How glorious is the broad daylight in this room (India) ! Oh ! it is mine—mine ! Let it belong to me alone." So saying we practically pulled down the curtains, shut the doors, closed the window ; and in the very attempt to monopolize the

light of Ind created darkness. God is no respecter of persons, nor is fortune geographical. We ceased to incorporate in our lives the divine truth of One-ness-feeling (*Tat-tvam-asi*); we were divided and weakened. The great wrong which the leaders of the nation committed was to lay more stress on their self-seeking rights than on their self-denying duties to their children—the lower classes. Be that as it may, by the very necessity of the situation, matters are taking a most hopeful turn. Those who sleep well, wake well. India has slept long enough. Most surely, though slowly, the lethargy is breaking; and most surely, though slowly, Conservatism is playing liberal to adapt itself to the altered conditions.

✓ The principle of progress demands differentiation of form and function but integration of spirit and feeling. The Hindu caste-system was due to national advancement expressing itself beautifully in organised *division* of labour and occupation and the union of spirit and heart. But in course of time, the form came to be exalted above the spirit, the natural order was reversed; evolution gave room to

dissolution, and there we had *division of love* (*spirit*) and *mixing up of labour* (occupation). Members of one caste often took up the occupations of other castes, and yet the ancient caste-feelings kept the hearts even more estrange than before. The abnormal development of skin-consciousness (caste-prejudices) buried the real Self (*Atma*, God) under a heap of transitory names, forms and limitations. The *Shruti* (Vedic wisdom concerning the Eternal Self) was practically made a dead letter, and *Smriti* (Law-codes dealing with ancient customs and affairs) was made the tyrant's staff. The latter dominated over the spirit. Some one says, "Grammar is the grave of language." Yes, try to save the grammar, keep it invariable, and thereby the language will be dead. Just so the rigidity of laws, customs and *karma-kand* saps the vitality of a nation. Up to a time the laws and rules are helpful like the husk for the protection and preservation of the seed, but if not changed after a while, they become the choking prison impeding all growth. ✓ Bear in mind, dear people, the laws and smritis are for you, you are not for the

laws and smritis. Spread universally the teachings of eternal Shruti, but adapt your Smritis to the needs of the day. Let the heritance of smritis belong to you and not you to the heritance. The rivers have changed their beds in India, the snow-lines are shifted, forests are replaced by cultivated fields, the face of the country is altered, government changed, language changed, colours of the inhabitants changed, yet in this inconstant, transient world ye seek to perpetuate the rules and customs of the past which is no more ! Sad, indeed, is the state of one who is all the time looking behind while he wants to walk forwards. Such an one must stumble at every step.

✓ Life evolves on the principles of *heredity* and *adaptation*. The *law* of *heredity* reigns supreme in the lower kingdoms. It is the predominance of the principle of adaptation or education that distinguishes man from the animal and the plants. The pretty little baby is just as unintelligent and silly as the infant puppy ; nay, the puppy or polly is often more intelligent than the little Adam. But the

difference lies in this, that whereas the little dog or parrot has at the time of birth inherited almost all it required for its perfection, the child will or can through adaptation and education bring the whole world under his sway.

My beloved Hindus! By aversion to change or adaptation, laying too much emphasis on the old customs and *heredity*, pray, degrade not yourselves below the level of man.

You live in time as well as space. You are descended from the ancient Rishis of India, but you live not in their age now, do you? Steam-engine, steam-ship, telegraph, etc. are at you; you can no longer shut yourselves off from the present world; your struggle is with the twentieth century scientists, artists and workmen of Europe and America; you can not escape it, and if you observe carefully, you will see that you cannot survive except by making yourselves fit to live in the altered environment of this age. If you are not willing and ready to assimilate the New Light which is also the old, old light of your own land, go and live in *Pitriloka* with your

forefathers. Why tarry here ! Good-bye !

Rama does not mean that you should be denationalized. A plant assimilates the outside air, water, manure, and earth; but does it by that turn into the air, water or the earth? No. Similarly should you, by absorbing and digesting the outside materials, develop and flourish with the original life of Shruti still beating in your breast and bosom.

The object of Education should be to enable us to utilize the resources of the country. Proper education should enable the people to make the land more fertile, the mines more productive, the trade more flourishing, the bodies more active, the minds more original, the hearts more pure, the industries more varied, and the nation more united. The capability of quoting big long texts to show off our learning, nonsensical hair-splitting to torture the sense of passages in ancient Scriptures, the study of subjects which we never have to use in life, is not education. The taking in of knowledge which we cannot carry out in practice, is spiritual constipation or mental dyspepsia.

It is a matter of satisfaction that, in spite of all surface discouragements and bitter but lifeless opposition, steadily and surely the Hindus are acquiring proper education, showing necessary adaptation; the social laws of past ages are becoming less stringent, and the caste system is resuming its more natural proportions. Instead of being scared by Western Science, the Hindus to-day welcome her as the greatest ally to their own Brahma-Vidya (Shruti).

As to Hindu marriage, the different communities, often headed by the most orthodox and learned Pandits, are enacting social laws to increase the age of marriage; and now and then suitable intermarriages are also tolerated.

✓ Apparently the question of food has gained such undue dimensions amongst the Hindus that some have nicknamed our religion as no more than "kitchen-religion." But, in spite of all our fuss, our energy on the point has been misdirected and dreadfully wasted. We never examined scientifically what to eat and how to eat. As you eat, so will your acts and thoughts be. You cannot get out of a machine

what is not put into it. It is silly to expect muscular or brain work from persons who never take any food for the muscles or the brain. From vegetables, grains and fruits we could easily make a proper selection to supply us with the necessary amount of nitrates and phosphates to keep up high mental and physical activity. Is it not a pity that we prize *ghee* so much which contains not a particle of food for brain or muscle, and we despise barley, such an excellent food for students? Pepper, condiments and medicines undermine the system, pervert our natural tastes, invite all sorts of weakness, disease and death. Carbonates, like butter, sugar and starch, which serve only as fuel to the lungs and supply no nutrition for the muscle or the brain, are valued out of all proportion. The consequence is that lethargy, drowsiness and exhaustion become inevitable. Let *Jnanam* (Science, knowledge) guide our eating (Annam)!

✓ The Sadhus of India are a unique phenomenon peculiar to this country. As a green mantle gathers over standing water, so have Sadhus collected over India, full fifty-two

lacs by this time. Some of them are indeed beautiful lotuses—the glory of the lake ! But a vast majority are unhealthy scum. Let the water begin to flow, let there be marching life in the people, the scum will soon be carried off. Sadhus were the natural outcome of the past dark ages of Indian History. But now-a-days the general spirit of reform, inasmuch as it is changing the feelings and tastes of the householders, is affecting the Sadhus also. There are springing up Sadhus, who instead of remaining as suckers and parasites to the tree of Nationality, are anxious to make of their body and mind humble manure for the tree, if nothing more.

✓ The sense of the dignity of labour, the religion of unselfish activity, so long orally repeated by millions of the *Gita*-students, is at last being more or less realized in practice in the land of Krishna.

“ And live in action ! Labour
Make thine acts thy piety ;
Casting all self aside ;
Contemning gain and merit ;
Equable in good or evil ;
Equability is *Yoga*, is piety !”

Deep devotion and keen discrimination is observable among some of the laity as well as the Sadhus. And any one who is duly acquainted with the external and internal, ancient and modern, situation of India, can see without difficulty that the future religion of educated India must be

✓ PRACTICAL VEDANTA

OR

Renunciation—through Love—in Action.

True action is not separable from true love and true wisdom. The religion of Shruti (Practical Vedanta) makes every act, feeling, and thought of our life a *yajna*, an offering to the *devas*.

Deva in the Vedantic language means the power-giving life and light to the different faculties ; and the *deva* or *devata* of a faculty, *indriya* or sense, implies that faculty, *indriya* or sense taken cosmically. (Cf. *Adhyatmik* and *Adhidaivik*). ✓ The *devata* of *chakshu* (or sight) is the sight of all beings, called *Aditya* and only symbolized by the material Sun or the world's eye. The *devta* of hands is the power in all hands and is named *Indra*. The *devata*

of feet is the power in all feet styled *Vishnu*, and so on. Thus true *yajna* or sacrifice to the *devas* means offering or dedicating one's own *individual* faculties and senses to the corresponding cosmic powers. Offering to *Indra* would mean working for the good of all hands in the land. Offering to *Aditya* would mean realizing the presence of God in all eyes; honouring and respecting all eyes; offending no eyes by unworthy conduct; presenting smiles, blessings, love and kindness to whatsoever eyes may turn upon you; and offering your eyes to the All-Sight with such a devotion that the egoistic claim being entirely given up, the All-Light Himself may shine through your eyes. Sacrifice to *Brihaspati* is dedicating my intellect (thoughts) to all the intellects in the land or thinking for the good of the land as if myself were none else than my contrymen, merging my interests in the interests of the people and exulting in their joy.

In short, *yajna* implies realizing in active practice 'my neighbour to be my own self,' 'feeling myself as one or identical with all,' 'losing my little self to become the Self of all.'

This is crucifixion of the selfishness, and this is resurrection of the All Self. One aspect of it is usually styled *bhakti* and the other is called *Jnana*.

O All, (OM !)—

Take my life and let it be
Humbly offered, All, to Thee.
Take my hands and let them be
Working serving Thee, yea ! Thee.
Take my heart and let it be
Full saturated, Lord, with Thee.
Take my eyes and let them be
Intoxicated, God, with Thee.
Take this mind and let it be
All day long a shrine for Thee.

This dedication being thoroughly accomplished, one realizes the blissful significance of *Tat-tvam-asi* ("That Thou Art").

Do you wish to be a patriot? Tune yourself in love with your country and the people. Feel your unity with them. Let not even the shadow of your present personality be the thin glass partition between you and your people. Be a genuine spiritual soldier laying down your

personal life in the interests of the land. Abnegating the little ego and having thus become the whole of the country, feel anything, your country will feel with you. March, your country will follow. Feel health, your people will be healthy. Your strength will begin to pulsate in their nerves. Let me feel I am India—the whole of India. The land of India is my own body. The Comorin is my feet, the Himalayas my head. From my hair flows the Ganges, from my head come the Brahmaputra and the Indus. The Vindhya-chals are girt round my loins. The Coromandel is my right and the Malabar my left leg. I am the whole of India, and its east and west are my arms, and I spread them in a straight line to embrace humanity. I am universal in my love. Ah! such is the posture of my body. It is standing and gazing at infinite space; but my inner spirit is the Soul of all. When I walk, I feel it is India walking. When I speak, I feel it is India speaking. When I breathe, I feel it is India breathing. I am India, I am Shankara, I am Siva. This is the highest realization of patriotism, and this is Practical Vedanta.

Peace like a river flows to me,
Peace as an ocean rolls in me,
 Peace like the Ganges flows,
 It flows from all my hair and toes.

Through the arched door
Of eyebrows I pour,
And sit in the heaven of heart,
 There well do I ride
 In glory, and guide,
And no one can leave me and part.

Merry wedlock, union,
On earth or in heaven,
Is a dim foreshadowing symbol
 Of my perfect embrace
 Of the whole human race,
And my clasp so firm and nimble.

As the golden lance
Of the sun's sharp glance,
I pierce the hearts of flowers.
 As the silvery ray
 Of the full moon gay,
I hook up the sea to my bowers.

O Lightning ! O Light !
O thought, quick and bright !
Come, let us run a race.
Avaunt ! Avaunt ! Fly ! Fly !
But you can't
With me even keep pace.

O Earths and Waters,
My sons and daughters
O Flora and Fauna !
All limitations flinging
Break forth into singing
Hosanna ! Hosanna !

OM! OM!! OM!!!



THE ANCIENT SPIRITUALISM OF INDIA.

Lecture, delivered on July 28, 1904.

BELOVED IN THE SHAPE OF LADIES & GENTLEMEN:

When I first came to America, I landed at Seattle. I was received by the Spiritualists. They gave me the first welcome to this blessed land. I have among these Spiritualists in Seattle some of my most beloved, sweetest friends. In Portland, Oregon, again the Spiritualists arranged for my lectures; and also in South America I have met among those Spiritualists the sweetest souls I have ever known. My opinion about the Spiritualists of America is that they are among the most liberal and broad-minded, most sympathetic and true, real Christian souls. I am delighted to be here among my own people once more. I am about to leave America now, and here I have an opportunity to address once more the people who welcomed me to this land.

And here we are all brethren, my dear heathens. Heathen is one who lives on the heath, and as we are living in the country now,

under the free canopy of heavens, of the trees and clouds, so we are once more heathens, brethren. I am happy to address my heathen brethren. I will talk to you first of "The Ancient Spiritualism of India," and will then pass on to another subject.

✓ The Ancient Spiritualism of India is apparently not something like the organized spiritualistic societies of this land. And yet we read in the ancient Scriptures allusions and references, over and over again, to clairvoyant powers.

I am working, reading, writing and dictating under the possession of what is known in India as *Divya Drishti*, which means the vision of light. You have heard a great deal about *Bhagwat Gita*. This was spoken by a man, Sanjaya. In the very beginning of *Bhagwat Gita*, you hear the name of Sanjaya. This Sanjaya was a person on the battle-field where *Bhagwat Gita* was recited before Arjuna. He was at a distance of about two hundred miles from the battle-field. So his preceptor blesses him with this power, known as *Divya Drishti*. Staying at a distance of two hundred miles, he

goes on citing everything that was passing in the battle-field, and among the doings of the battle was the chanting of the songs known as *Bhagwat Gita*. You might remember, there was a case of some of the sayings, doings and writings of what are called 'mediums' in this land. One of the greatest books, the most wonderful according to me, ever written under the Sun, is 'Yoga Vashishtha,' which nobody on the Earth can read without escaping God-consciousness, nobody can read it through without becoming one with the All. That book was written under similar circumstances. Again, one of the greatest books in India, known as the *Ramayana*, was written by Valmik several hundred years before the actual incidents took place. Such are the accounts given about the writings of some of the books in India.

Then again, in the *Mahabharata*, the greatest book of the world, consisting of four hundred thousand verses, the story is given of a queen who, in a vision, sees the most beautiful prince and falls in love with him. She was so deep in love with him that her body, under the

severe passion of love, fell sick. Her father sends for all sorts of doctors and physicians, but to no avail. At last somebody discovers that her disease is the blessed disease of love. The Prime Minister of the king comes up, puts his hand upon her pulse, and orders one of the greatest painters to come up and paint the pictures of all the beautiful kings in India. This painter was a woman. This gives you some idea of the ability of women in India and the position they occupied in that land. This woman-painter comes up, and on a board against the wall, she draws picture after picture of the great kings that lived in India those days. This Prime Minister is watching the beating of the pulse of this princess. The paintress draws a picture of Shri Krishna. Then her pulse beats faster, and the Prime Minister stops short. He thinks that here is the man perhaps whom she had seen in her vision. But he sees that the pulse does not beat fast enough, and orders the painter to go on painting pictures. Then she paints the picture of the youngest son of Krishna, and when that picture is painted, lo, not only to say nothing about the pulse, but

her whole heart begins to heave and beat up to the very earth, as it were. Then the Prime Minister comes to the conclusion, "Here is the man who will drive away her sadness." This we believe to be no story but historical fact.

As to this paintress, what about her? Did she see all the kings and princes of the land? No! She was again under what we call *Divya Drishti*, under that higher vibration with the All, so much so that the book of Nature remained no longer a sealed book, but every-thing was an open book to her. I might multiply as many incidents of this kind as you please, might give you example after example. ✓ Suffice it to say that there is a vision and sight, rather there is an inner light which makes you possessed of all the knowledge in this world.

The Vedanta Philosophy is popularized by very beautiful illustrations. Let me give you an illustration to distinguish this inner supreme spiritual vision from that kind of light which you imbibe from the study of books and through the medium of Professors in the Universities.

They say, at one time a prince was going to get one of his most glorious palaces painted

in a marvellous way. Many painters came hoping that the prince would select the very best painter for the job. He gave them an examination. Two walls stood side by side parallel to each other, and two painters were employed to paint these walls. Curtains were hanging on these walls so that the work of one painter could not be seen by the other. About two weeks were allowed to them to finish their work. One of the painters reproduced on the wall all the scenes of the *Mahabharata*, the grand book of the world, and his work was most marvellous and glorious indeed. As to the other painter, I will not tell you yet what he was doing. Two weeks passed, and the king with his retinue came to the scene, and the curtain was lifted from the work of the first painter, and there were thousands and thousands of pictures upon the wall. Everybody who looked at the wall was wonder-struck. They stood, all surprised, in a most wonder-struck mood. How glorious was the work! All the spectators cried out, "Give him the reward, select him for the highest work which you want to be done! Let him be the victor, let him be

rewarded !” Then the king ordered the other man to lift up his curtain. When the curtain was lifted, all the people stood there with bated breath, their lips half open, their breathing suspended, and their eyes wide open with amazement. They could not utter a word; they were pictures of amazement and surprise. Why? What had this second man done? Everything on the wall of the first man was inscribed on the wall of the second man, with this difference that while the first man’s paintings were relatively rough and rugged and uncouth, the second man’s paintings were so smooth, neat and clean, and so soft and polished, that even a fly in its attempt to sit upon the wall would slip away. So beautiful was the work! And further, they saw that in the second man’s paintings there was a curious beauty of the paintings, which were inscribed within three yards of the wall. How had this work been done? The second man had been polishing, purifying and smoothing his wall to such an extent that he made it transparent, and it became a veritable mirror, a looking-glass. Like a looking-glass, it took in all that the first man

had done, but everything was painted within it. You know that the pictures within a mirror reflect within it as far as the object is without it.

✓ Thus there are two ways of acquiring knowledge. One is the cramming and outside painting work, taking in picture after picture, and idea after idea, and pumping into the brain thoughts and ideas of all varieties,—Geology, Astrology, Theology, Philology, and all sorts of Ontologies and Nonpracticologies. This is one way of acquiring knowledge. I don't mean to say that you cannot acquire knowledge that way. You can, just as that man painted the wall by all sorts of colours used on the surface. But there is, blessed ones, another way of mastering the knowledge of the world. It is a purifying process. It is not stuffing in, but taking away and using only the thoughts which are needful. It is making your breast beating with the All. As Emerson says,

“Heave thine with nature's heaving breast,
And all is clear from east to west.”

There is that method of realizing my oneness with the All. Walt Whitman says,

“Unless you feel all, you cannot know all.”
It is feeling all.

All the original workers, all the men of genius, wherefrom did they get their knowledge? We have ever so many Professors of Theology, Doctors of Divinity, Reverends, Ministers in the Churches, who have devoted their lifetime to the study of tomes filling large libraries. And yet how many of them deliver original sermons like the sweet little sermons that came from the blessed lips of sweet Jesus. We have ever so many writers and speakers, but dear ones, out of all the speeches delivered in America, no speech was so powerful as the speech of the seven words. You all know that speech of seven words: “Give me liberty or give me death!” There are ever so many Professors of Mathematics, Doctors of Philosophy, but how many of them did produce a work like the single little “Principia” of Newton. Wherefrom did he get all this knowledge? The knowledge of Mathematics which he derived from books was not as much as the knowledge which he poured into the world. He got it from some

higher source. Shakespeare's books are read to-day in the Universities by the students in the Master of Arts class. This poor Shakespeare was not a Graduate of any University, yet he wrote books which the people must read before they graduate from the Universities. The great Scientist of to-day, Herbert Spencer, was not a Graduate of any University. Somebody asked him if he was an omnivorous reader. "No, sir ; if I were as big a reader as others, I would have been as big an ignoramus as others." Now we see that these original workers, these people who advanced the march of Science, these people derived their original ideas and thoughts evidently not from the books written before them. If it were copied from other books, it could not be original at all. Then here comes the question, wherefrom does original knowledge come ? Wherefrom does this originality derive its origin ?

Dear blessed ones, dear sweet ones, hear, consciously or unconsciously, mark these words, it is coming into unison, becoming one with what is called the Heaven within ; the Origin

of all life within, the Origin of all light within. There, there is the source. The origin of all light, of all life, Heaven of heavens, is your real Self, the true Self. Let us for a second enter into silence with this thought that all life, all light is within men, all is within me.

Now I shall tell you the method which the sages of India adopted to acquire that God-vision. In India it is said that all the Vedas were written by God, by *Rishis*. It means that the people who wrote these Vedas wrote them while this body-consciousness or this egoistic consciousness, the personal consciousness, was entirely absent. So the people from whom these Vedas sprang are called *Rishis*. But they are not the authors. The word *Rishi* merely means the seer of divine light, the seer of divine truth. Again, in other parts of the Hindu Scriptures, it is stated that all the Vedas (the Veda is the Hindu Bible) are like a tree which sprang from the seed known as OM, OM, OM. This is called the seed from which the tree of the Vedas sprang. How to reconcile this idea with the other, that

Vedas came from the people who did not write them, but they sprang spontaneously as light emanates from a lamp or fragrance proceeds from a rose? The two ideas are reconciled in this way that those people who want to get a higher inspiration, those people who want to acquire that God-vision, who want to rise above the egoistic, personal, little, limited, local consciousness of self, they get the inspiration and light through the chant of OM, OM.

Now it is not the mere chant by the throat ; it is something else also. While the lips and the throat chant physically, the mind chants it intellectually, and the feelings chant it in a language of higher emotions. Thus the threefold chant of this sacred syllable brings you to that unison and oneness with the All, the Light. This was the method which they adopted. This requires of me to lay before you the significance and meaning of the *Mantram* OM. I might take that up some other day. But before I explain to you the significance and meaning of the *Mantram* OM, I must tell you why this *Mantram* has inspiration or

God-consciousness, dependent upon these little sounds.

Is God a respecter of words? This is the question that comes to the mind of everybody. I will show you that this OM is the most natural and real name of the Holy of Holies, and for the ALL. This is a name not belonging to any particular language. If the Hindus took it up, it does not mean that it belongs to the Sanskrit language. It is Nature's name, Nature's word, it is Nature's syllable, Nature's *mantram*, and some people would like to discard it because it comes from Sanskrit, from the Hindus. You know that orthodoxy means my doxy, and your doxy is heterodoxy : so the orthodox are prone to reject everything that does not come in the name of their label. So you need not reject it thinking that it comes from the Sanskrit people. In Sanskrit, this word OM is not subjected to the same conjugation or inflection or other grammatical manipulations to which all other Sanskrit words are subjected. So it is not a Sanskrit word. It is a genuine word by itself, the word of Nature. The Hindus took it up.

Every child is born with this sound. What is the very first sound which a child utters? It is either, *am*, *um*, *om*, or *ma*. Now *oh*, *ah*, *uhn*, these three elemental sounds compose OM. In the French language, when the sounds *oh* and *ah* come together, they coalesce together into *ah*. Similarly, when the sounds come together in Sanskrit, they coalesce. So the sounds *oh* and *ah* compose it, and every child of every nation is born with these sounds which he brings from the other world. We see again when a man is sick, what is the sound in which he seeks relief? He says *uhn*, *uhn*, *uhn*; therein he finds relief. A sick man, a man suffering from excruciating pain, finds in this sound his OM. Wherever in this world children are happy, very happy in any place, their ecstasy finds expression in the ejaculation of the sound Om. There it is. This is the sound which stands for that state of your mind in which you are standing above or beyond this little, local, egoistic, personal, small, limited consciousness. Whenever you rise above the local consciousness, according to which you feel yourself to be

limited within the short area of about five or six feet, on the north having a head covered sometimes with a hat or turban, and on the south a pair of shoes, when you rise above this little egoistic consciousness, the natural sound of the *mantram* OM finds expression through you. We see again that in all the languages of the world, OM occupies a very prominent place. Omniscient begins with OM, then the nasal sound; omnipresent, omnipotent, they are the sweetest and highest names for God—Omniscient, Omnipotent, Omnipresent, and they begin with the natural name for God—Om. In your prayers, when you come to that point where all speech stops, you say the word *amen*; in Arabic we say *amin*; in Persian we say *amin*; so in Hindustani or English—it is *amen* or *amin*. We see it in the principal languages of the civilized peoples in the prayers, when they come to that point where all speech stops, the silence that speaks when you enter into that blessed silence, which the Hindus have expressed in the phrase.

√यतो वाचो विवर्तन्ते अप्राप्य मनसः सहा

Translated, this means "Wherefrom all speech and all thought turn back like a ball, flung against the wall, jumps back." When you reach that state, it is the word Amen that introduces you into the whole world. Amen is only a distorted expressin of *Om*, *Om*, *Om*. So *Om* is the most natural name for God, the most natural name for the Holy of Holies.

Further, did you ever notice the sound which accompanies your breath, your respiration? We will see just now,—it is *so-ahm*, *so-ahm*. Breathe alone and breathe aloud, you will see that *so-ahm* is the sound of your breath. In the Sanskrit language *so-ahm* has a meaning; and remember please, if it has a meaning in the Sanskrit language, the English language ought to adopt it. Philology proves that English, French, Scandinavian, Russian, Greek, and Persian, these languages are all the daughters of the Sanskrit language. So, blessed ones, Sanskrit is the mother of your English language. So, if it belongs to the mother, why should not the daughter take it? So, in the Sanskrit language *so-ahm* has a meaning. So means that, and *ahm* means I

am. I am that. Connected with that is a particular way of breathing. In *So-ahm*, the sound of your breath, there are two consonants, and the rest are independent sounds. Drop out 's', the first consonant, and 'h,' the second, the rest becomes OM. So we see that the breath of man or the inner living being in this world, consists of two independent sounds on which the others are dependent. Take away the dependant or consonant sounds, then the soul or independent life in your breath is OM. Thus the life in your breath is OM. The sound which is the soul of your breath is OM. This is then the most natural name for the Heaven within, the God, Supreme Spirit, that enlightens all spirits and all souls; the Soul of all souls, the Life of all lives is OM.

I could further explain to you the scientific reason for the higher vibration and the higher state which is brought about by the chanting of Om.

Sounds are of two kinds, you all know. Your Grammars call them the articulate and the inarticulate. In Sanskrit we have the articulate, that is, the sound which can be

recited in letters of the alphabet, and the other sound is the inarticulate or intonation. The alphabetical and the intonational are the two varieties of sounds. The alphabetical or articulate sounds are concerned with the topics which deal with the knowledge of the head, and the intonational sounds are those which deal, in the language of the present-day psychologists, with what is called the *subjective mind*, or *the heart*, the feelings. We see that the articulate sounds can have a meaning in a limited class. Here I am talking to you in the English language. To those who do not know English, all this talk will be Greek. So those who have been trained in the same artificial way in which the people learning a particular language have been trained, can understand me when I talk English. Nobody else will. Here comes a man who speaks to me in Persian or Russian, in Sanskrit, you do not understand him. He does not know English, and begins to cry. Then you all understand him immediately. You know that he is in need. that he is distressed. There comes a man who tells you something in Sanskrit, Persian,

Japanese; you do not understand him. He begins to laugh and laugh and you understand. So this crying, this laughter, was it the intonational or alphabetical sound? It was the intonational sound and did its work. The baby cannot speak to you in your language, but they say the language of love is understood every where. Here comes a cat and you want to drive it away. You speak to it in Persian, Sanskrit, Arabic, English, it does not understand; but clap your hands and off she goes. There it was the intonational sound; it was not the alphabetical. It did its work immediately. So we see that the intonational language is universal, the language concerning the mediums which are deeper down than the head. The philosophers of the seventeenth and nineteenth centuries have been placing the ruling centre of man in the brain somewhere. But to-day the mistake of these philosophers has been discovered, and once more the philosophical world has come to realize that it is in the ganglionic centre of the heart. There lies the ruling seat of man. So we say that the intonational language comes from

somewhere deeper down than the head or the intellect. I heard a lady say "You cannot preach to me in your Churches, but you can sing to me there." You will all agree that you enjoy the music in the Churches more than the sermons. How is that? You are all sad, and somebody begins to play upon the piano, and brings out the harmony of the vibrations, and you are immediately at rest. I have a friend in East Aurora. In his establishment, when the workmen are a little out of gear, and there is discord and lack of harmony, he stops the work immediately, and asks somebody to play upon the piano, and in half an-hour everything is set aright. You know what a charm music has upon people. Some Frenchmen in the Franco-Prussian War were treated with martial music, and all of them became homesick. The officers received application upon application for leave of absence. All were homesick and could not fight. You know how Music inspires people in battle. You have heard of the city of Troy coming out of the music of Apollo; out of his Music the city appeared. You all know about

those sirens who lived on an island in the sea, and the passers by who travelled on the sea, no sooner did they hear that music than they were drawn to that cruel island where they knew that the sirens had to make merry with them for three days, and then they would be cut and eaten up. Yet they could not resist. Such is Music.

This shows the temptations of this world. People know that when temptations get the upperhand, they will make merry for three days and then be eaten up. Yet they cannot resist. It is said that when Orpheus sang, the brooks and running streams stopped to listen to him, and even the animals. On one side stood a lion, and on the other a cow; on the one side a sheep, and on the other a wolf; but all forgot themselves in that harmony. You know about that St. Cecilia who brought an angel down to the Earth. And you may have heard that in "Alexander's Feast," hearing about the musician who brought Alexander in rapport with the divine, he said,

"He raised the mortal to the skies,
And she (St. Cecilia) brought an angel down,"

Consequently this musician was higher than St. Cecilia. What is Music ? Is it alphabetical or intonational ? Intonational, evidently. What a wonderful effect it has ! Science can prove why particular sounds should have particular effects, and even if Science cannot prove it, the fact is a fact that intonation has a marvellous effect in producing wonderful results. In your mind it remains a fact.

So I say that intonation is connected with the chant of Om, and experience has proved that it has a marvellous effect in bringing your soul at one with the soul of the ALL. It has a marvellous effect. If Science cannot prove it to-day, let it grow, and a little later it will be able to explain it. In the meantime the fact will remain a fact. So, on the basis of this experience of the ages, I mean personal experiences, I lay before you this, the treasure of the Vedic philosophy. Thus it is that the Hindus reached the higher vision of clairvoyance, of the inner, spiritual light.

PEACE LIKE A RIVER FLOWS TO ME.

Peace like a river flows to me,
 Peace as an ocean rolls in me,
 Peace like the Ganges flows,
 It flows from all my hair and toes,
 O fetch me quick my wedding robes,
 White robes of light, bright rays of gold,
 Slip on, lo! once for all, the veil to fling!
 Flow, flow, O wreaths, flow fair and free,
 Flow, wreaths of tears of joy, flow free.
 What glorious aureole, wondrous ring.
 O nectar of life! O magic wine.
 To fill my pores of body and mind!
 Come fish, come dogs, come all who please,
 Come powers of nature, bird and beast,
 Drink deep my blood, my flesh do eat,
 O come, partake of marriage feast,
 I dance, I dance with glee
 In stars, in suns, in oceans free,
 In moons and clouds, in winds I dance,
 In will, emotions, mind I dance.
 I sing, I sing, I am symphony,
 I'm boundless ocean of Harmony.
 The subject—which perceives,
 The object—thing perceived,
 As waves in Me they double,
 In Me the world's a bubble.

OM ! OM !! OM !!!

THE CIVILIZED WORLD'S SPIRITUAL DEBT TO INDIA.

Lecture, delivered on July 29, 1904.

While talking to students this morning, a remark escaped these lips:—"I never remember that I was ever born. Indeed, I was never born, and no power in the world can convince me that I can ever die." While addressing a large congregation in India, I spoke on a subject which smacked of political character. Among the audience were judges, lawyers, and people occupying very high positions under the Government. After the talk they came up and remonstrated, saying "Swami, never deliver such a talk in future, because there is a fear of your person being thrown into prison or being taken to the scaffold." The answer from Rama was, "Blessed ones, I can never play the part of Judas Iscariot and sell the Christ of Truth for thirty pieces of silver, for nobody can convince me that there is a sword in this world sharp enough

to cut my soul, or a weapon strong enough to wound me, immortal Being, never born, incapable of being put to death, the same yesterday, to-day, for ever, this is Me ! Why should I compromise ?”

The remarks which you will hear you may not be accustomed to hear so often and perhaps they will sound strange, but as a debt to Truth I am bound to declare them.

Many stories are extant in this country about India. The other day, after delivering a talk in Minneapolis, a lady came up to Rama and said, “Mr. Swami, don't the ladies still throw their babies to the crocodiles in the Ganges ?” I told her, “Blessed Divinity, I was also thrown into the Ganges, but like your fabled Jonah, I swam out.” As a matter of fact, I have been from the source of the river Ganges to its entrance into the plains on foot. Those of you who have had the pleasure of walking with me know that this little body can walk 40 miles a day. I tell you that roaming along the banks of the Ganges from one end to the other, I found that sacred river so clear, pure and extremely rapid, awfully swift,

that, in the name of Science, no crocodiles or alligators could ever live in it. Alligators and crocodiles live in muddy, turbid streams. and no crocodile could be pointed out in that river. Bless the sweet hearts of story-concoctors ! Such are the reports current in this country about India.

The other day I received a letter from Seattle, Washington, written by a Hindu implicated in a queer case. One night he was going home from the rooms of a certain Spiritual Society, and he took a car. A girl took the same car as he did. They rode together, and when she left the car, he also left, because he lived in that neighbourhood. After an hour a policeman came up and arrested the student, and for six hours he remained in jail. The next morning he was tried. The complaint which the girl lodged against him was "He looked at me with those 'piercing, black, spiritualistic eyes, and I felt as if I was going to be hypnotized, and I was scared." Oh Heavens, where should the poor Hindus put their eyes before they come to America ? Such are the notions

about the Hindus in some quarters of this country.

As to the bright side I might lay before you, fact after fact, about the immense wealth of ancient India. Reports were current in Europe that in India houses were made of gold and streets of silver and such reports about India made all Europe lose patience and go after the wealth of India; and for conquest of India, people came from all parts of Europe. Some wanted to go by way of the north-west passage, and came to India. Your Columbus was at first in search of a new route to India when he stumbled upon blessed America. So India had a charm one day, even so far as its material wealth is concerned. I have simply to refer you to the accounts of the Persian and Greek writers of the temples in India. In one temple ten thousand servants were employed, and the ceilings were set with diamonds and rubies. If you want to have some historical records to prove these statements concerning the wealth of India, I refer you to the speeches of Edmund Burke about Warren Hastings and Lord Clive.

I might say a great deal about the intellectual wealth of India. In India I have seen a man performing most wonderful feats of memory. About 50 or 60 persons were seated in a room in a semi-circle about him. Each person present was told to have before him passages from any book they might wish. Some of them took passages from books written in English, Arabic, Hindustani, and so on. This man was blind. Each one of the persons told him the number of lines their passage contained. Then in turn each one of the parties gave him one line at a time. The first man, let us say, gave him the first line of his passage which consisted of 20 lines; the next gave the fifth line of his passage of 13 lines, and so on. Then came the second course when all the people gave him one line again. Thus promiscuously and irregularly the lines were given to this blind prophet. Then in the 13th course, when he reached the man who had announced that his passage consisted of 13 lines, he said, "Mr. so-and-so, the number of lines of your passage are exhausted," and

in his mind having arranged all these lines in their correct order, he repeated the whole passage from beginning to end without a single mistake. So he went on completing and reciting the passages to the whole circle.

I might tell you of some of the psychological researches. There was a certain Swami who visited India and who could throw himself into a state of suspended consciousness for five minutes. But in the Himalayas I have met many Swamis who could throw themselves into apparent death for six months. Here is a case of resurrection after a period of apparent death during six months. One of these Swamis was put into a box and interred in the ground, and after six months he was dug out, and, by means of certain processes which he had told the people to perform on his body, he came to life again. Just think of that, blessed ones! A man came to life after three days of seeming death, and almost all Europe have pinned their name and faith to his personality on the ground of resurrection after three days. People resurrect in India after six months of apparent death, and we

take it for what it is worth. This is not spirituality, but it is a genuine physiological and psychological process, a scientific process. If the present-day Doctors do not know about it, they must grow in the knowledge of their Science. We take it for what it is worth.

Here again I am moved to say a few words about the negative side of the question before I pass on to the positive side. The negative side is this. The other day a gentleman came up and said, "Don't, Swami, bother us with your philosophy and religion. Is not that antiquated?" As if truth could be antiquated! As if truth were changeable and mutable! I said to him, "Brother, do you know what is the cause of your prosperity and of America and Europe's progress to-day?" I was moved to make this answer because he said 'your religion is antiquated,' Our religion is living, is living! Our religion lays stress on the positive side, while yours lays stress on the negative side—"Thou shalt not." I said, "Blessed one, let us examine the cause of America's prosperity, and what

America's religion is." I told him that his religion was worn as a charm around the neck, as an amulet. A boy wears an amulet and attributes his successes to the charms of the amulet, but his failures he attributes to the lack of his own exertions. So, blessed ones, the real cause of your prosperity and your boasted civilization is something else. It is not Christianity, or what I call Churchianity. Let us examine the matter historically. We read history, and we find that before this so-called Christianity or Churchianity was introduced into Europe, there were nations in existence who were prosperous and civilized at least to the same extent as America and Europe are to-day, if not more so. Egypt had her civilization, China had her civilization, and in some respects the European art has not come up to the art of ancient Egypt or China. Persia, Greece and Rome had their civilization, not to say anything of India. All these countries, all these nations were civilized, and they were heathens also. If civilization and material prosperity always went with Christianity, then,

pray tell me how it was that although Christianity was not yet born, these countries were civilized and prosperous. Why? Again, we see Rome, the greatest country in the world at one time, Rome, the most prosperous nation, if Rome fell, what brought about the decline of the Roman Empire? It was the advent and introduction of Christianity. Read Gibbon on that subject; read any other standard historical work on that subject. Greece was so prosperous and happy before Christianity was introduced there. What is the Christian Greece of to-day as compared with the heathen Greece of those good old times? Again we say, "Come, read history." In spite of facts and figures nobody has the least right to attribute the prosperity of America and Europe to Christianity or Churchianity. For more than a thousand years after the introduction of Christianity into Europe, Europe was under the pitch-dark shadow of what are called the Dark Ages, the ages of indescribable gloom, superstition and ignorance that ever visited the world. This is what was the result of the introduction of Christianity into Europe.

Some people say, "Look here, what has not Christianity done; Christianity is the greatest civilizing factor in the world! It is the civilizing factor which must introduce Inquisitions, the burning of witches and the persecution of scientific thinkers. Wherever Science wanted to advance, there did Christianity come up ready to choke it to death. Bruno was burnt to death because of his scientific views. You know how Christianity treated Ben Johnson and Carlyle. Let us examine the real facts of what has contributed to the prosperity of America and Europe.

Blessed ones, it is not the hell-fire preached from the pulpits that has raised you. It is the fire coming from the steam-engine, the electricity, the printing presses, it is the ships and railway systems,—it is these to which you owe your prosperity and material elevation. Says, Dr. Johnson of England, "If a boy tells you that he peeped through this window, while as a matter of fact he peeped through the other, whip him!" So I say to you, when you ascribe to one thing what is really due to some other

cause, what do you deserve? So the real cause of your material advancement are these factors which I have mentioned, these scientific discoveries, these scientific inventions. No one of these discoveries or inventions was made by a Reverend Doctor or Minister of the Church. Was James Watt, George Stephenson, Benjamin Franklin, Thomas Edison, or anyone of those folks a Reverend Doctor, a Missionary or Minister? If anyone of these men had been a preacher of the Gospel, then we might say that the Gospel was the cause of your material advancement, of your material prosperity. But we see that the only discovery made by a Minister was the discovery of gunpowder. The only scientific discovery that ever came from the blessed hands or the blessed brain of the preachers of the Gospel was gunpowder.

You see that the cause of your prosperity is not Churchianity or Christian dogmas. It is not. Just as the cause of America and Europe's material prosperity is not the blessed religion of America and Europe, so the cause of India's material downfall is not the Hindu religion. I maintain the real cause of your prosperity

or that of any nation is true spirituality, and true spirituality I always distinguish from the forms, the dogmas, the creeds, the garments, the dress in which it is presented. So I say that the cause of America's prosperity is true, genuine spirituality, which is engendered and propagated in spite of the preaching from the pulpits and the usages encouraged by that preaching. All of the "Thou shalt's" and "Thou shalt not's" have hindered and not aided your growth, your spiritual growth. Kant calls them the categorical imperatives, a statement in the imperative mood, second person. All such statements limit your freedom, they take away your liberty.

Wherefrom did this true spirituality arise? Wherefrom, in the history of the world, sprang this true spirituality? That is what I have to tell you. True spirituality is what we call Vedanta. All the religions of this world are based upon a personality. Christianity hinges around the name of Christ, Confucianism around the name of Confucius, Buddhism around the name of Buddha, Zoroastrianism around the name of Zoroaster, Mohammedanism

around the name of Mohammed. The word *Vedanta* means the ultimate Science, the Science of the Soul, and it requires a man to approach it in the same spirit in which you approach a work on Chemistry. You don't read a work on Chemistry, taking it on the authority of Chemists like Lavoisier, Boyle, Reynolds, Davy and others. You take up a work on Chemistry and analyse everything yourself. I believe that water consists of hydrogen and oxygen on the authority of my own experiments, not on the authority of anybody else. The electrolysing of water shows that to me. So a religion that is based on authority is no religion. That alone is truth which is based upon your own authority. With that understanding I might recommend to you books upon books on the subject to be read by you, to be assimilated, to be chewed, masticated and digested, ground and made your own. This is the spirit in which I want you to approach the word *Vedanta*. I don't mean that you should pin your faith to Vedanta, I don't want to proselytize anyone. But having made the meaning of this word clear, I will say that this *Vedanta* or

true spirituality flows from the mighty Himalayas, the mountains of the world. As the magnificent streams, the beautiful rivers, the monsoons flow from those heights, so the genuine spirituality has flown from India. Your European Orientalists say that the books on these subjects were written about four thousand years before Christ. And these people, in their attempts to discover the origin of these books, have been working under the heavy weight of the superstition that the world was created only four thousand years before Christ. But I, as a student of the Vedas, can furnish you with internal evidence that these statements of those folks are wrong. I have been a Professor of Higher Mathematics in a University. I have been lecturing on dynamics, analytical hydrostatics, astronomy, trigonometry, and through reading the Vedas I find frequent references to the positions of the stars and constellations in the heavens in those days. The marking of the positions of Orion and other constellations in those days is given in the Vedas, and then making mathematical calculations, I give you the internal evidence,

scientific and mathematical, of the fact that these Vedas were written, at least some of them, eight thousand years before Christ. Shall we believe in the evidence given by a piece of canvas, or the evidence given directly by God through the letters of the stars and mathematical formulæ? This is a vast subject, but I can, in this short time, lay before you only the salient points, some of the broad landmarks in the whole scheme.

Have anyone of you read the accounts of India given by the ancient Greeks? About four hundred years before Christ, the Greeks began to visit India. History shows that, and these Greeks have left accounts of their visits. I have read some of them. You will find in those accounts that in those days the people of India were called the ideal sort of people. The Greeks say that the Hindus never told a lie. The women had perfect freedom with men; they lived on terms of equality with men; and they say grand, wonderful Universities, in the mountains and forests, were prevalent all over the country. They go on describing in glowing terms the material wealth of the land, and

what is called faithlessness and impurity, they say, was absolutely unknown in this land. They describe something about the system of philosophy of the people. They were much charmed. Even to-day we find, among some of the great works of ancient India books, written by women. At one of the greatest Parliaments of Religions held in India, where one of the greatest philosophers of the world spoke, it was a woman of India who presided. Some of the grandest, greatest and most wonderful hymns came from the blessed hearts of women in India. I agree with Walt Whitman when he says "Truth is first conceived of woman."

What brought about the downfall of all the institutions in India? What brought idolatry in India? Idolatry is not indigenous in the land of India. To day the Christian folks tell you that the people are idol-worshippers. But in the voluminous Vedic writings, in the writings on Poetry, Grammar, Mathematics, Architecture and Music in India, in none of them I find the least reference or allusion to idolatry. Wherefrom then did this idolatry come in India? It forms no part of the

religion of India. ✓ This idolatry in India came through the Christians. People have not read that page of history yet, but this investigation of mine will come in printed form also. I prove it from external as well as internal evidence that between the 4th and 5th centuries after Christ, some Roman Catholic Christians, came over to India, and these Christians are still present in India to day. They are called St. Thomas Christians, living in the Southern part of India. These Christians introduced idolatry. Then from internal evidence I prove that the greatest advocate of idolatry, Ramanuja, had for his preceptor, one of these St. Thomas Christians. The first statue before which these men bowed I know bears no oriental face. This shows, my blessed ones, that the origin of idolatry is from what you call Christianity. You took it there. The Missionaries come to India to-day denouncing idolatry, pulling it down on the one hand, and on the other they make those images and sell them to make money. This is how you want to convert these people. Will these idols which you make and sell to the people, have a greater

force than the Gospel? It is for you to decide.

✓ Then again, the people tell you so much of the slavery of women in that land—the custom of veiling themselves in that country. A word about the origin of that too. The Mohammedans who at one time ruled India were very immoral. Whenever they saw an unmarried Hindu girl, they wanted to rob her of her honour. Thus women were subjected to brutal outrages. The Hindus wanted to escape this, and introduced the custom that no woman should be allowed to marry except under the age of puberty; under that they should marry. Then again the women could not walk in the streets with their faces bare, because the Mohammedan conquerors, if they saw their faces, would rob them of their honour. Thus the custom was introduced of wearing veils, which custom has been prevalent in all countries ruled by Mohammedans. ✓ This custom never existed in the days of Hindu rule.

The Hindus, my beloved ones, are of the same flesh and blood as you. Their language was the origin of your language. Their face

is oriental, but they are one with you, your own flesh and blood. If my colour is dark, that means only that my skin is tanned; but the parts of my body which are covered are as white as yours.

✓ That the European world owes its spirituality and civilization to Greece, no sane man will try to deny. But, blessed ones, what about the Greeks? What about the Philosophy of the Greeks? Did you ever read Plato, Socrates, and Pythagoras side by side with the Philosophy of India? If you have, then you can never deny that the theories, such as the 'Immortality of the Soul', 'Metempsychosis', all are the offspring of Hindu Philosophy, with this difference, however, that the Greeks did not get all the truth from the Hindus. We see to day that the logic of Aristotle, as compared with the logic of the Hindus, is very defective. Compare the way the Greeks analyze the syllogism with the way the Hindus do it, and you will see that the Aristotelian Philosophy is defective. In the works of the Hindus, Inductive and Deductive Logic is brought out, while the Greeks and Europeans bring out only

the deductive methods. William Jones proves this statement. He says, "When we compare the writings of the Greeks with the great, clear, comprehensive system of the philosophy of the Hindus of India, we cannot help thinking that the Greeks derived their knowledge from the fountainhead of Indian philosophy."

What distinguishes your New Testament from the Old? It is sayings like these—"I and my father are One;"—"I live and move and have my being in Him;"—"In the beginning was the Word and the Word was with God, and the Word was God;"—"He who has seen the Son has seen the Father;"—"The kingdom of Heaven is within you;"—"Love your neighbour as yourself." Again, when Christ says,—“Eat ye my flesh and drink ye my blood, and unless ye eat my flesh and drink my blood, ye cannot be saved,” see how the people have misinterpreted this saying. Instead of eating and drinking the flesh and blood and being done with it, they make a fetish of it. Why, in the name of philosophy, logic and reason, he who runs may read. Read the books on the Vedas and you will know that these statements

are in the Vedic books, preached thousands and thousands of years ago in India. As to the resurrection and sermon of Christ, these also are Hindu and Vedantic. Here I might refer you to a book written by a Russian—Nicholas Notovitch, written in French and translated into English,—entitled—"The Unknown Life of Jesus."

The work is based upon some manuscripts discovered in a monastery in Tibet. The author visited the place, and when you have read the book, you cannot but realize the truthfulness of the statements. It gives you an account of that part of Jesus' life, of which the Bible says nothing, from the eighth to the thirtieth year of his life which was spent in India. These facts may or may not be so, but indirectly the knowledge could come to Jerusalem. ✓ The fact remains, however, that his doings as well as his teachings are only a faint re-echo of Vedanta, the philosophy of India. In your Bible you find the statement—"Love your neighbour as yourself," but no reason or rationale is given for it. As the blessed Herbert Spencer says, when we simply tell a child to do

this, we enslave the higher nature in the rational animal, for man is called by the logicians a rational animal. We enslave the mind of a child when we tell it to do a thing on authority. A child will do a thing you want him to do on his own authority. The moment you say, 'do' or 'don't', you enslave the mind. Once a child was asked, "What is your name"? He said, "I don't know, but my mother called me 'Don't.'" When you say, "Love thy neighbour as thyself," you ought to tell me how and why I ought to do this. How shall I love my neighbour as myself, when the Ministers and Doctors of Divinity hate the Hindus from the bottom of their heart. Under such circumstances, how is it possible for us to love our neighbours as ourselves? These categorical imperatives have been preached in this world, and the world is the same to-day as ever. Confucius, Zoroaster and Krishna preached, and the world still remains with its sins. Is the world any happier to-day? Somebody has said that the world is like the tail of a dog. Put the tail of a dog in a bamboo case for a period of twelve years, and when you remove the case, the tail will curl

as ever. The same illustration will hold with the world. Try to straighten it out, but when you let it go again, it will go back to its old ways. This reminds me of a story. A man once went to a pseudo-Swami asking for advice as to how to win the love of a girl. This pseudo-Swami says, "I will tell you a *mantram*, a certain formula to repeat. Repeat it continually and you will win the love of the girl. But while you are repeating it, let not the thought of a monkey come into your mind." This man began to repeat the formula to himself, but, Oh, as ill-luck would have it, the monkey was all the time with him. Then he came back to this quasi-Swami and said, "I would never in my life have thought of a monkey if you had not told me not to think of a monkey?" So it is, blessed ones, it is those 'dont's' and 'dos,' 'thou shalt's' and 'thou shalt not's,' which are not the commandments of God. So you know why animals, cows, buffaloes, even lions and tigers are cleaner than men. They have not prohibitive laws for the control of what are called the animal passions. In the commandment—"Thou shalt

love thy neighbour as thyself', we see again that the mark is missed. Man will not receive anything on another's authority. Why shall I love my neighbour as myself? In Vedant Philosophy, in nine different ways this truth is brought home to us most gloriously, most wonderfully, and most splendidly. The readers of the ancient Vedantic Scriptures are told that thy real Self is the self of all; thy neighbour is thy own Self." When I know that my neighbour is myself, then naturally I love him as my own self. It is put here in a clearer form than in the Bible. We ought to know the laws of Psychology, for such is the Psychology of the human mind. Tell a child not to touch fire, and he will touch it. But tell a child that if he touches fire, it will burn him, then on his own authority he will never touch it; but never say only,—'Don't touch the fire.' When you simply tell me to love my neighbour as myself, I will not do it. But when you tell me that my neighbour is myself, then I can't help treating him as myself.

I have told you the origin of the great

spiritualistic organism in the European world. Let me pass on a little further.

These grand teachings which only came through the Gospel were lost in Europe in the Dark Ages, and the world needed a new impulse. Wherefrom did this new impulse come which removed the Dark Ages, and afterwards swept away the Middle Ages? So far as the accepted Christianity was concerned, the Dark Ages were there inspite of it. If you have read History, you will agree with me that the Dark and the Medieval Ages were swept away through what is known as the Renaissance, the Revival of Learning. ✓ This Revival was inspired by the study of the literature of heathen Greece and Rome. It was the heathen literature again which dispelled the Dark and the Middle Ages, and this heathen literature derives its origin from India. There again the new impulse to purify the world came from India. Then I pass to the present day thought of the world.

Here, sweet ones, what is the new thought of America? And what is this Christian

Science, Theosophy, and Spiritualism of America? Whether through the Hindu teachers that came disembodied or embodied, or through the writings coming indirectly from Schopenhauer, or through direct channels of the new thought of America, they all came from India. Even the new thought in the political history of the world, what you call *radical democracy or socialism*, even that I can prove to you is characteristically Vedantic. I have written an Essay on Socialism and Vedanta, and another book—*The Rise and Fall of Nations*. In these works I have embodied the facts and testimony of the assertions I am making now.

In America, the Father, the prophet of the new thought is Emerson. He preached the Truth, Spirituality, but he made no mercenary use of Spirituality. The truth has been popularized by him. But the spiritual father of Emerson, his inspirer in America, was Henry D. Thoreau. He is more original than Emerson. Another inspirer of Emerson is Carlyle. And wherefrom have these men—Carlyle, Emerson, Thoreau, and

Walt Whitman—got their inspiration ? Their inspirations came from several sources. Whence came the writings of men like Kant and Schopenhauer ? From no other source than the direct study of the Vedantic literature. I can prove to you that the new impulse given to the world by Carlyle and Ruskin was derived from the philosophical writings of Kant, Schopenhauer and Fichte, and I shall prove to you that the new thought of this country came from India because the writings of Kant, Schopenhauer, Fichte, and to some extent of Swedenborg, were the direct inspirations of Hindu Philosophy. Schopenhauer, in his book—*The World Is Will and Idea*,—says, “In the whole world there is no religion or philosophy so sublime and elevating as the Vedanta (Upanishads). This Vedanta (Upanishads) has been the solace of my life, and it will be the solace of my death.” Could any higher tribute be paid to this philosophy of Vedanta ? In his writings also there are references to the Vedantic philosophy and literature. Again, the historian of Philosophy in France, Victor

Cousin, says, "There can be no denying that the ancient Hindus possess the knowledge of the true God. Their philosophy, their thought is so sublime, so elevating, so accurate and true, that any comparison with the writings of the Europeans appears like a Promethean fire stolen from heaven as in the presence of the full glow of the noon-day Sun." At another place he says :—

✓ "When we read with attention the poetical and philosophical monuments of the East, above all, those of India which are beginning to spread in Europe, we discover there many a truth and truths so profound, and which make such a contrast with the meanness of the result at which the European genius has sometimes stopped that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race the native land of the highest philosophy." Schlegel says that in comparison with the Hindu thought, the highest stretches of European philosophy appear like dwarfish pigmies in the presence of grand, majestic Titans. In his work on

Indian Language, Literature and Philosophy, he remarks :—"It cannot be denied that the early Indians possessed a knowledge of the true God, all their writings are replete with sentiments and expressions, noble, clear and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God." And with regard more especially to Vedant Philosophy, he says :—"The divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle and incite him to consider a re-union and re-corporation with Divinity as the one primary object of every action and exertion." Max Muller says :—"If the judgement or the opinion of such a grand philosopher as Schopenhauer requires endorsement, I, on the basis of my long life, devoted to the study of almost all religions and philosophies, must humbly endorse." He says, "If philosophy or religion is meant to be a preparation for the after life, a happy life and happy death, I know of no better preparation for it than the Vedanta." Again

he says, "I am neither ashamed, nor afraid to say that I share his (Schopenhauer's) enthusiasm for Vedanta and feel indebted to it for much that has been helpful to me in my passage through life." Sir Edwin Arnold's '*India Revisited*,' his '*Song Celestial*,' his '*Light of Asia*,' his '*Song of Songs*,' all contain information concerning this subject, to which I refer you. Thoreau, in his '*Walden Pond and Letters*,' refers frequently to Vedantic writings ; also in his '*Excursion*' he refers to Indian writings. The source of all the new thought in America comes from Thoreau, who admitted that he got his thought from the Hindus. Emerson, when about to return to America after a trip to England, was attended by Carlyle to the railway station. As a present Carlyle gave him one of the early translations of the *Bhagwat Gita* by Edwin Jones. This work had been translated into Latin, French, and German even before the days of Kant. Kant revived the philosophical thought of Europe, and as the basis of his philosophy of the *a priori* character of time, space and causation, he is indebted to India.

In the first edition of the work by Mrs. Eddy, there are quotations from the *Bhagwat Gita*; but in the later editions they were expunged. God's word, if it is God's word at all, must be clear, must be plain, and must be intelligent.

I don't mean to say that the people here are plagiarists or imitators. I maintain that it is just as well for the people of America to rediscover these truths by themselves as to get them from India. "There is nothing new under the Sun." History shows that it comes from the Hindus.

Real Socialism, genuine Socialism is to-day actually in existence among the Swamis in the Himalayas. Edward Carpenter of England obtained his Socialism from the Hindus. So all your new thought is the old, antiquated thought of the Hindus. The genuine centre, the whole truth and all the new thought, Blessed ones, in order to get to that you have yet to wait a little and get more knowledge from India, because most of those wonderful writings have not yet been translated into your language, such as the *Yogvashishtha* which deals with all the new

thought of America. This work is clear, comprehensive, logical and is written in real true poetry. Such is the manner in which our Mathematical works are written, and thus Mathematics is made a pleasure, instead of a bugbear as it is to most students.

In this world your work should be done with pleasure. It reminds me of a garden in which the poor labouring coolies are breaking stones on the paths. Their hearts are heavy, they are drudging all the time. On the lawn of the garden in which these coolies are working are princes playing tennis. Their work is a pleasure, for in their pleasure they are sweating possibly harder than the coolies. Let your attitude in this world be that of the princes playing tennis. Their work is a pleasure. Not that you have to give up work and labour, but that your spirit in and towards your work should be changed, and work and pleasure you will always be doing. You will be full of another bliss, centred in your Godliness. When you are perched on the summit of the beautiful poplars and cedars of your divine Nature, on

the divine Nature of this beautiful, spiritual thought, godly music and wonderful work will be falling and coming from your Soul. That which is forced is never forcible. As light emanates from the Sun, as fragrance emanates from the rose, as coolness emanates from the beautiful snowy peaks, mountain streams and springs, so let peace, joy, love and light proceed from you, O Light of lights. OM, peace be with you !

OM ! OM !! OM !!!



AN APPEAL TO AMERICANS ON BEHALF OF INDIA.

*Lecture, delivered at the Golden Gate Hall,
San Francisco, on January 28, 1903.*

The subject of to-night's discourse is an appeal to the Americans. Don't know why very few Americans have come. Well, never mind, even those that have come, in the eyes of Rama, represent not only America, but Europe and the whole universe. If the words that are spoken to-night appeal to the hearts of this small audience, if these words reach home to a single one of you, if say, even, five, six or seven of you take up this work or hear this cry in the wilderness, Rama will regard these words as a success.

Rama appeals to the Divinity within, appeals to the Infinity in you, and he is sure that the Infinity within, even in a single body, can work wonders and marvels. You will kindly not put before the real Soul or the Infinity any curtain of sectarianism. For one

hour at least, you will kindly thrust aside and strike out all veils and all differences of colour, caste and creed, which do not allow people to listen to a stranger willingly.

INDIA'S WORK IN THE PAST.

Rama has been talking to you for about two months about the crest-jewels of Indian wisdom; he has been bringing to you the nourishing nectar, the invigorating milk of the Indian Scriptures. To-day Rama wants to tell you something about the mine that brought forth such jewels, the cow which yielded that milk; he wants to tell you something about the country which first promulgated this truth, something about the land that gave the world its religions. Yes, the religions were given to the world by India, directly or indirectly. Rama wants to talk to you about the land that is still giving you all your new religions and cults which are springing up in Europe and America every day. All your New thought, Theosophy, Spiritualism, Christian Science, Mental Healing, of which you feel so proud to-day, all these without exception derive their

origin from India, directly or indirectly. Rama is talking to you about the land which gave the world all its systems of Philosophy, in the days gone by or at the present day. Your Grecian philosophers like Plato, Socrates, Pythagoras, your Plotinus owe their inspiration to East India; the history of Philosophy shows it to you. Schopenhauer, Schlegel, Schelling, M. Cousin, etc., all confess that they owe their inspiration to East India, to Vedanta, to Sankhya, to Buddhism, to the Upanishads or the Gita. Your modern Monism, whether of America, England, or Germany, derives its light from the East India. Rama is talking to you of the land of Shankara and Krishna, the land which brought forth such noble thoughts and high ideas that inspired and filled with enthusiasm your venerable Emerson, Walt Whitman, Sir Edwin Arnold and Max Muller; the land not only of noble ideas and high thoughts, not only of poetry and philosophy, but the land no less of physical valour and strength. You will be astonished to hear these words—the land of physical valour and strength. Even in these days, who are the people that form the greatest

aid and safeguard to the British Government? It is the Sikhs, the Gurkhas, the Mahrattas and Rajputs of East India. It is the Sepoys of India that have to bear the brunt of battle on all occasions where the British encounter their worst foes. Rama is talking to you of India, once the richest country. Nation after nation became prosperous by feeding on India. America was discovered by Columbus in the search for the most coveted India. America was originally named India. Rama is talking to you of the land which was once the head of the world. It was the most lofty and exalted land in the world, with those mighty Himalayas covered with magnificent woods and rich fields. But that is not what Rama means; it was the head of the world, not only physically but intellectually, morally, spiritually. To-day that land is the feet of the world. O Americans, you are to-day the head of the world, and India is your antipodes, India is your feet. Rama comes to you with an appeal. O head, head, if you want to be strong, to be healthy, you should take care of the feet. If the feet are harmed or injured, the head will

also suffer. If the feet are paining, if the feet are aching, will not that damage the head? O head, to you does Rama appeal on behalf of your antipodes. The mother who nourished the whole world with her philosophy and poetry, with her high thoughts and religion, that mother of the world, that ancient nourisher of the world is sick to-day. Your mother is sick to-day. The eldest scion, the eldest sister of the Aryan family, East India, is sick to day. Will you not attend to her? The cow of plenty is diseased; it is not dead, it is diseased. You can help her. You can aid in curing her. India has been giving the world milk, nourishing food, strengthening tonic, inspiring knowledge; that India, like a cow, needs to be nursed. This cow is famishing, starving, dying of hunger and thirst; you have only to feed her with grass and fodder. The world has been taking from her milk, nourishing food; give her cheap grass, give her something to keep the body and soul together. Beef-eating England, flesh eating European countries will say, we want not to feed this cow, we shall kill her and eat her. Well, you may do what you please, but remember one

thing, that even if you want to kill her and eat her, you should take care of her health; the beef that comes from a diseased cow will ruin your health, will be injurious to you.

O England and European powers, you have to take care of her health at least.

HOPES FROM AMERICA.

Rama puts forth this appeal on behalf of India before Americans, the heroes of to-day; Americans, the men of sacrifice; noble Americans who can produce men who offer their lives in the name of truth for vivisection. It was only the other day that a noble American offered his life for vivisection in order to advance the cause of truth; Americans, the martyrs of Science, Rama appeals to Americans. Say, Americans, will you not hear? Say, American press, will you not respond. Leave out Rama's body, crush down Rama, hack it to pieces, cut it piecemeal, do whatever you please with this body, but take up the cause of India, take up the cause of truth. To the Americans who abolished slavery, to the Americans who are breaking

down Caste in this country ; to such blessed Americans is India crying for attention.

Supposing India is very bad ; supposing India gave to the world nothing ; supposing the Hindus to-day are the worst people in the world, that will be a higher claim on your attention ; that will be the strongest reason why you should attend to her.

If one man is sick, he not only injures himself, but he spreads that disease throughout the whole world. If one be suffering from cold, others catch the contagion. India is suffering from cold. You will say how can cold catch a sunny, hot country. They are suffering not from the cold of winter, but from the cold of chill, penury, and poverty. India is suffering, shivering from cold. Now you know if one man is suffering from cold, his cold will affect his neighbours. If one man is suffering from cholera, his disease will be transmitted to others ; if one man is suffering from smallpox, others will catch the contagion. It is the duty of each and all to help the person who is sick, if not for his own account, for the sake of the whole world. If you allow them

to suffer from the malady or disease, you are allowing weakness to spread over the whole world. For the sake of the whole world, Rama asks you to take up the cause of India. In the name of truth and justice, Rama asks you to take up in right earnest the cause of India.

You will ask what is wrong with India, what is the difficulty with India. ✓ The disease is *political, social and religious*.

THE POLITICAL STATE OF INDIA.

Rama will not dwell long upon the political plight of the benighted land. In a country where millions of men are dying of famine; where hunger and starvation are harvesting the green, fresh girls and boys; where poverty and plague are nipping in the bud, promising youths; where the tender, tiny baby cries with dry, pouting lips because the famishing mother has no milk to nurse it; in a country where there is hardly a man who can make the two ends meet, where a person living from hand to mouth is thought to be very well off, where the Rajas and Princes are not unoften

involved in sad pecuniary troubles; in a country which is loyal, patient, and faithful, no matter what its grievances and sufferings; in such a country of appalling poverty, the gracious Government, in addition to the impoverishing taxes, thinks it indispensably necessary to squeeze out and ring out millions of dollars from the curdled blood and parched skin of the gasping labourers.

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..... In addition to this grand or awful fun and show, a thousand lesser forms of extravagant tomfoolery are draining the country and sucking the sap and life blood out of it. All the high lucrative offices are in the exclusive possession of the British. Out of the teeming three hundred millions of people there is not a single representative in the House of Parliament. All native enterprise is handicapped by the British.

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✓ All native arts, industries, and manufactures have decayed. The only liberty that the people can enjoy, or rather, the only illusory liberty that consumes and enjoys their health, wealth and morality, is the demoniacal spirit of false freedom, borrowed from strong English wines and ruining British liquors, the use of which is highly encouraged among the naturally sober natives of India. These wines have been introduced by the English. This gives you an idea of the political predicament of India. This tells you something of their outward condition.

Now Rama will acquaint you with the internal wrongs from which they are suffering. Now you will be told something about the real, intrinsic cause of their downfall, the inherent or central cause of their difficulties and despondence. Much can be said on the subject. but the people cannot spare time enough to hear the whole matter at length, so Rama will have to condense everything in a nut-shell.

↓ The downfall of India, the decline of India, is explained by the Vedanta philosophy. It is a matter of Karma. Karma means something

brought about by our own doings. The literal meaning of the word Karma is action, our own doing. This, what they are reaping, is what they sowed for themselves the other day. As the Hindus ill-treated the aborigines of India, so they in their turn are being treated by the conquering nations. As everybody who falls sick is responsible for his sickness, brings about his sickness by ignorance, by over-eating or by violating the laws of health, so the Indians are sick, diseased by their own doing, through ignorance.

But no matter how the disease may have been brought about, the Doctor is not to come to the patient and reproach him ; the Doctor is to cheer up the sick, to help up the invalid. By reprimanding the sick, you make the malady worse, you aggravate his illness. It is not time to find fault with them for their misdeeds and wrongs. Our duty, your duty is to help them out of their difficulty.

THE ORIGIN OF INDIAN CASTE.

Political Economy tells us about division of labour. In a factory or mill, in order

that the whole business may prosper, the work ought to be divided up. There is division of labour in your own body; the eyes only see, the eyes do not hear; the ears only hear, they do not perform the function of the eyes; the hands do not do the work of the feet, the feet have to do their work and the hands have to do the work peculiar to them. If we want to hear with the eyes and walk with the nose; if we want to smell with the hands, and to eat with the ears, would that be desirable? No, that would throw us back into the primitive stages of the development of protoplasm, that would make us monerons which are all stomach, one stomach performing all the functions of the eyes, ears, nose, and feet. We do not wish that. Division of labour is lawful, is necessary, and on this principle of division of labour at one time in India the Caste system was systematized and established. It was simply a division of labour and nothing else, one man taking up the duty of a priest, another man taking up the duty of a warrior, because this second fellow was more warlike

and full of animal spirits. Being fit only for wielding weapons and for fighting and running down his enemies, he could not take up the mild task of the preacher. Here was division of labour. There were some other people who were more fit for sedentary professions as of a shopkeeper. These were not as capable of doing priestly work as of following the profession of a shopkeeper. There were those, and especially the aborigines who were not cultured in the least, who received no education, who spent their childhood and boyhood in idling away their time. These people could not take up the work of a priest; they could not take up the work of a warrior, because they had received no drill, no discipline necessary for wars. They were unable to work even as shop-keepers. Shop-keeping requires some skill and some knowledge. These people were willing to take up the task of a common labourer, of a sweeper, or a labourer who breaks stones on the roadside. Thus were the four divisions brought about in the way of transacting business in India. The people of

priest-caste were called Brahmins, the people who did the duty of warriors were called Kshatriyas, the people who worked as shopkeepers or merchants were called Vaishyas, and the people that pursued common manual labour were called Sudras. There was no prohibition nor any stringent law to disallow a man from taking up any work he liked. And is not this division of labour prevalent everywhere? Is not this division of labour prevalent in America even? In America these classes are present; they exist in England; they are present everywhere else. Has not America its Caste? Have not Americans their Upper Ten and their common plebeians? Everywhere we have this division, natural division. But, then, what is wrong in Indian Caste?

In India there was written on Hindu Law a work called *Manu Smriti*. That book was a help to all classes in those days. To each class it gave different suggestions, directions, methods and rules for conducting business; it laid down convenient ways and rules as a help to the Brahmins, and it told the Kshatriyas

how to do their work, and so this book was meant to serve all the classes of that time. By and by this book was misread and misinterpreted, and somehow or other everything was turned topsy-turvy, everything was upset. ✓ All this class-system and the system of division of labour was stultified, ossified, mummified, or petrified. They gave it rigidity, they made it crystallized and the nation's life was gone. Everything became mechanical and artificial. *Mann Smriti*, instead of serving the people became a despotic tyrant.

DEGENERATION OF INDIAN CASTE.

In a University there are usually four classes, the freshman, the sophomore, the junior, and the senior class. These classes are well and good, but the Professors do not wish that these classes should remain as they are, that the students of the lowest class should not make progress and advance to the next higher class, and the students of that class should not advance to the third-year class, and the students of the third-year class should not be promoted to the fourth-year class. Classes

are well and good; this division was all right, but the mistake, the terrible blunder made in India, the terrible blunder which has to account for the downfall of India to-day, was the stultifying, the paralyzing of this division, the crystallizing of this division. Thus arose the present Caste system of India, her greatest bane.

The fleeting rules and regulations of *Manu Smriti* which dealt with the then state of affairs, that concerned only the temporary matters of the day, by and by usurped and monopolized all the honour and respect which was due to Shruti or to the imperishable Truth preached in the Upanishads or Vedanta. People began to live for the rules and laws, instead of realizing that all rules and laws are for them. The authority of the dead past was over-rated and placed far higher than the dictates of the living *Atma-deva*, the God within. Man was practically made only the flesh and blood, the Brahman or Kshatriya; the real Self, the eternal Truth, was ignored entirely to all intents and purposes. Fear of Caste-rules and the terrific bugbear of

custom would not allow a person to feel for a moment that he is one with the people of the other races. The thought of Brahmanhood or Kshatriyahood is all the time too emphatically pronounced to allow the feeling of manhood to enter the heart.

The face of the Earth has changed many times since Manu's days, the rivers have shifted their beds, the wild forests have been hewn and burned, the flora and fauna have varied; the Kshatriya or warrior profession has been in a way entirely swept out of India. The language of the country has been washed out of the land and has become to the modern Hindu as strange and unknown as Latin or Greek; and yet the spiritual suicides of India remain up to this day abject slaves to the Caste conventionalities, rites, and rules laid down by Manu for his contemporaries. Independent thinking is looked upon as *heresy*, nay, the worst crime. Whatever comes through the dead language is sacred. If your reasoning does not slavishly glorify the freaks and fancies and sayings of the dead, damned are you, everybody will turn right against

you. You must fit the new wine into the old bottles. All work is noble, all labour is sacred, but through the perversion of the Caste spirit, honour and disgrace have got attached to outside professions. The people who do not utilize their early age in educating themselves have to redeem their past idleness by hard manual labour in youth. They pay by the sweat of their brow for their previous laziness. Who are you or I to call their labour menial or to despise the Sudra work? Is not that kind of labour also just as necessary as the priest's, the warrior's, or the merchant's work? So low have matters been brought to-day that the people of the lower castes are not allowed to walk in the same street where higher caste men—Brahmins, Kshatriyas, or Vaisyas—pass. They have to live in poor huts outside the respectable villages or towns inhabited by the higher caste men. If the shadow of a man of low caste falls upon a person of high caste, that high caste man will have to wash and bathe in order that he may purify himself. If any thing is touched by a person of low

caste, that thing is polluted and corrupted, that thing is not worthy of use for a person of high caste. The low caste men have to live upon the crusts and crumbs given to them by the high caste people in reward for the most trying and menial labour that these low class people perform. You will excuse Rama, if he, in order to lay before you the facts, is obliged to use words which you are not accustomed to hear. These low caste men, these poor Sudras or Pariahs have to sweep the streets, to rub and scrub with their hands the dirty gutters, yes, not only that, they have to clean the water closets, and as a reward for that labour, they are given stale crumbs and crusts. They cannot be rich; they are exceedingly poor. Rama's heart aches when thinking of their state. The low caste children cannot enter the schools where higher caste boys receive education; because of their sitting there those high caste boys will be defiled. How can these down trodden people receive any education? These people live from hand to mouth; they are dying every day. India is a favourite haunt of all kinds of

plague and disease, and these poor Sudras, living in unhealthy quarters are the most hospitable host to all sorts of maladies and contagions. They generously invite choleras, plagues and famines to feed voluptuously on their bodies. The poor, the low are always the feet, base or support of Society. The overbearing Society which obstructs and stunts the growth of the lower castes, the Society that maltreats and denies education to the poor ignorant sinners, that society cuts down its own feet, that society must crumble down.

Most of these low caste men were the aboriginal inhabitants of India. The Aryans, whom you call Hindus to-day, conquered the aborigines of India and then they subjected them to this most menial, abject degradation. They reduced them to this state of misery. They committed a crime, and they sowed what they are reaping to-day. The Hindus or the Aryans sowed, in their treatment of the aboriginal inhabitants of India, what they are reaping at the hands of the Mohammedans, and at the hands of the English who are ruling India to-day. This is the law of *Karma* or *Compensation*.

Rama talks to you not as a Hindu, not as an Indian, not as a person of any nationality or denomination. Rama's stand is on "the truth, the whole truth and nothing but the truth." Rama's body belongs to the highest Caste in India, and Rama is appealing to you on behalf of the lowest downtrodden caste in the world. In the name of truth and justice, in the name of the Real Self, which is also the Self of the Pariahs of India, strike out all curtains and veils of sectarianism and difference and take up the cause of the suffering people of India.

How is the Caste distinction or division working and bringing about the whole nation's downfall? It was originally intended to be the division of labour and the preservation of love. n Indian Caste things have been turned upside down; the cart has been put before the horse. There is, in these days, division of love and harmony and preservation of ancient tasks and differences; t ought to have been otherwise. The clothes that fitted the member of a family, years upon years ago, are still forced upon him now that the

muscles and bones tend to outgrow the child's swaddling clothes. Thus, like the feet of Chinese ladies, the intellect of the Hindus is kept cramped and thwarted by constraining moulds and squeezing and compressing shoes and jackets. The orthodox education of a Hindu is like running between two walls.

There was a man who was suffering from two diseases. He had stomach-ache and sore eyes. He laid his grievances before a Doctor and the Doctor gave him two medicines, one for the eyes, another for the stomach, but this man mixed them up. The medicine which was to be taken for the stomach contained pepper, salt, and some other things as hot, in order to set his stomach aright; and the medicine which was for the eyes contained antimony, zinc, and other things of the same sort. Now, we know that if antimony is taken internally, it is poisonous, and the other things, pepper and salt, may be taken, but they are not to be applied to the eyes. This man got the two medicines interchanged, and that which was to be taken he applied to the eyes, and that which was to be applied to the eyes he ate. Thus

were the eyes aggravated and the stomach worsted. That is what has been done in India. There was to be division in work, but union and harmony in spirit; but as ill-luck or ignorance would have it, love and spirit is divided and outside duties are attempted to be preserved.

The Gorgon of Custom and Conventionality has, as it were, petrified and fossilized all the vitality and originality of the race. Orthodoxy has come to mean exclusivism and dumb conservatism. In practical life the high caste man, forgetting the glory, grandeur, and sanctity of the Real Self, the Heaven within, set his foot right on the Atman, Vedanta, and began foolishly to pride himself on his worldly position, prestige, and personal achievements. Then there was the anxiety to keep up and preserve his dignity or honour, and there was the caring for and hunting after further personal distinction and selfish aggrandisement. The penny-wise, pound-foolish policy of the high caste man eventually brought about his degradation and fall and also the ruin of the low caste mob that puffed him up and

ministered to his vanity and ignorance.

How are we to remedy it? To-day shall we stir to crush these Hindus and Aryans because they were so cruel to the Sudras? Will this mend matters? No, no! The greatest punishment you can inflict upon a musician is to correct him and set him aright. The greatest punishment you can inflict upon a criminal or sinner is to educate him, to kill the ignorance in him. If you want to kill the sinner in him, you need not kill the man; the sinner in him is ignorance. Educate him, remove his ignorance. There you have set matters aright. This is the proper way to remedy matters, to destroy the germ of the disease—ignorance.

The Aryans and Hindus have already suffered enough. You need not go from America or Europe to resent and avenge their cruelty to the aborigines. They have already very dearly paid for it. ✓ For centuries and centuries they have been under foreign yoke, have been living in slavery. People from Afghanistan invaded the country and conquered them; people from Greece came and ruled

over them. People from Persia lorded over them. People from all quarters of the world came and bullied them. They have paid dearly for their faults. Now is the time for you to go and console them, it is time for you to go and cheer them up, time for you to go and destroy that anti-Vedantic ignorance which makes them cling to caste.

How badly and sadly are their energies wasted and their powers frittered by this idea of caste difference. All concerns,—moral, spiritual, political, social,—are corrupted and ruined by the party spirit, antipathy, and race hatred engendered by the Indian caste. Here is, suppose, a man who goes to read Philosophy or to study History or any Science. If his mind is perturbed, he will be unable to continue his studies. In order that we may receive any education, it is necessary that our mind should be at rest. Now what is it that throws men off the balance? What is it that ruffles and upsets them? It is the feeling of difference. When you are with kindred spirits, there is no difference, there is no rival around you; you can read successfully, but when

you are surrounded by antagonistic elements, by hostile factors, you cannot do anything, you cannot read. Just mark, if the members of my family, my brothers, sisters and other relatives are around me, I can go on reading, I will not be disturbed. I am disturbed only when such element drops in, which tells upon my mind, such element which is regarded as foreign, which is looked upon as alien. ✓ This caste system of India impairs the *intellectual powers* because of rendering the environments uncongenial, engenders restlessness in the mind by making the people believe all those around them alien, foreign, different, and breeding a spirit of rivalry, jealousy and discord. There are four big castes and these are subdivided in their turn into hundreds, and the number bids fair to become legion. In addition to that, Mohammedanism is one sect or caste. Christianity another growing sect or caste, Theosophy, Arya Samaj and a thousand other mushroom societies with glowing names and nicknames are newly introduced castes. Now if there comes a Mohammedan, the Hindu student is unbalanced;

if there appears on the scene a Christian, the Hindu is unbalanced; if there comes, suppose, a Hindu of a different caste, even his presence overshadows the mind of the orthodox Hindu student.

Do you not see that this caste and this difference, which is carried too far in India, is not allowing their intellectual powers to develop properly? It does not allow them to carry on their education thoroughly. Thus, in order that our educational work in India may prosper, we must try to place the people under circumstances where their minds may be at rest, and the minds will be at rest only when this unnatural difference is done away with, when the caste spirit is dispensed with.

Rama does not say that you Americans are entirely free from caste. You are not. If you are a Christian and you cannot bear the sight of a Hindu or Buddhist, what is that? That is caste. If you are an American and you cannot bear the sight of a Spaniard or an Englishman, you are suffering from political caste. If you are a white man and

you cannot work in the same room with a negro, you are possessed by the demon of social caste. You are not entirely free from caste, if you are jealous of your neighbour or your rival. To what is jealousy due? Jealousy is due to caste, nothing but caste. If you cannot bear your colleague to be praised in your presence, you are suffering from caste. American caste is mostly determined by the almighty Dollar. There are many social evils in America. America needs to take out the beam from her own eye. America needs reform. American constitution of society is by no means perfect. America sorely needs the spirit of Vedanta. But the state of India is wretchedly worse. The caste of America is flexible, soft, pliable, as everything living in the world should be. But the Indian society is like a clock run out, fixed, ossified, straightfaced, straight laced, like the wax images in the dry goods stores of American cities.

✓ Life evolves on the principles of *heredity and adaptation* or *education*. The law of heredity reigns supreme in the lower kingdoms.

Man also owes his physical powers and organs to the principle of heredity. But man advances and rises to his most refined, full blown and perfect state more especially through *adaptation* and *education*. Chickens when hatched out of eggs are found possessed of all the intelligence their parents have. Some birds on the very instant of their birth begin to peck at flies like their ancestors. They inherit almost all their powers from the parents, and in that, practically, their development and progress ends. On the other hand, man is marked for his rise, chiefly through education and adaptation. The pretty little baby is just as unintelligent and silly as the infant puppy; nay, the puppy or polly is in some respects cleverer than the little Adam. But the great difference in man and animals lies in this, that whereas the puppy or polly has by the law of heredity got almost all it requires for its perfection, the child will or can by *education* and *adaptation* so develop and evolve his inherited powers as to bring the whole world under his sway. The blunder made by the Hindus

consists in practically denying the virtue of *education and the law of adaptation for man, and enforcing* the principle of heredity on Hindu Society to such an extent as to reduce human beings to the level of trees and animals. They practically believe not in the infinite possibilities of the soul. They believe not that a *Sudra* can be educated up to Brahmanhood; they would keep the son of a *Sudra*, *Sudra*, and the son of a *Vaishya*, *Vaishya*, because, as they say, a fig-tree produces fig seeds, and a dog gives birth to a dog only. This they plead and uphold in the teeth of every-day facts which give them the lie plain and simple. The sons of the once most cultured thinkers or venerable *Rishis* and marvellous philosophers and sages, as no doubt all the *Brahmans* are, have not most of them fallen back into the state of stupidity, if not idiocy, through lack of culture and education? And the descendants of comparative savages and wild uncultured people, as modern *Englismen* and most other *Europeans* are, have they not by dint of education and hard, free work risen to the

heights of physical, intellectual, and political powers? God is no respecter of persons, prestige, or caste. He who works carries the day. He who educates himself and acquires knowledge has the field.

Rama does not say that you are entirely free from caste, but Indians are suffering more from caste than you are. You can more easily free yourselves than most Indians can. You are in some respects nearer to Rama than Indians are. Rama wishes you to strengthen this spirit of freedom in you, to fan it on, to increase it and enlarge it, develop it more and more and evoke this spirit of freedom among the Indians, and to make them also share your felicity and happiness. In this way we can strike at the root of the evil. It is through duality, through this difference, which is antagonistic to Vedanta, which is the opposite pole of Vedanta, that people commit bodily, mental, or spiritual suicide.

A few more words about the disease. ✓ The Brahman class, the higher class, think it beneath their dignity to take up any manual labour. The higher class people will

not extend their hands to any work which is not sanctioned by usage or custom as worthy of their dignity ; for instance, a Brahman, a Kshatriya, or a Vaishya, the three higher castes will never, never take up the work of a shoemaker or the work of a barber, sailor, painter, blacksmith, dyer, tailor, mason, carpenter, weaver, potter, or a common labourer, to say nothing of the sweeper's work. These people will die rather than touch work of this kind. They will never trade in hides or leather. Now if these professions are not to be taken up by the higher castes who have a little capital, but are to be left entirely to the lowest caste people who have no money, how are the industries and manufactures of India to prosper ? How can they make any advance in the useful arts ? America is rich to-day on account of its industries ; England and other European powers are rich to-day on account of their industries, which are taken up by the people who have capital in their hands. What hope can there be for a people if more than three-fourths of them disdain industries and despise noble work, and call it religion to cling

like creepers to the dead stock of custom and past professions?

As a natural consequence of slavish adherence to the past, and observing solely through the eyes of the dead, many other social evils which need not be described just now, are ruling rampant in India. What can be expected of them with such a dead weight of cumbersome customs of the past on their head? Help them, Americans, to stand on the shoulders of their forefathers, instead of being weighed down under their heels, nay, under their mere names. Help them to possess and own their noble heritage, instead of being possessed and owned by it. Let their heritage belong to them and not they belong to the heritage. Their social customs and domestic ways have no doubt, some commendable aspects and redeeming features too; but ignorant, blind obedience of those ways and customs makes them insipid and lifeless.

Out of one hundred and fifty millions of women in India, which is double the whole population of the United States, hardly one per cent can write their own name. What

arrant superstition and timidity, will not such a state of affairs tend to transmit to posterity?

The sublime teachings of the Upanishads and the glorious Vedanta have been replaced by a sort of kitchen-religion, that is, eccentric regard for diet and the ways of eating. The scope of knowledge of some of the best orthodox scholars (Pandits) does not extend beyond a mechanical mastery of grammatical rules of old Sanskrit, which is no more spoken anywhere. Memorising and quoting ancient texts gives you superiority over all original thinkers and free reasoners. You are a grand savant if you can twist and torture Vedic texts to tickle the wild humour of your fellows. The mental energies of many a young man are being lavished or wasted upon discussing and debating knotty questions like "How many times should a man gurgle at the time of ablutions?"

Close confinement within narrow sectarian circles and extreme trust on authority has sunk them to such depths of ignorant bias that merest trifles and meaning-less symbols have become the centres of deep-rooted feeling. The

most solemn and extremely serious point in the popular religion of India today is extreme reverence for the cow. Some of the sects of Hinduism diverge from each other as widely as the poles, but extravagant regard for the cow is shared by each and all of the sects. The pet eccentricity, the feeling dearest and nearest to the Hindu in general is the sanctity of the cow's body. Touch this point and you immediately excite the deepest emotions and hottest temper of the Hindu. Innumerable factions and strifes are being caused every day by this touchy question. The Great Mutiny of 1857 was brought about in the name of the cow. It is related that the first Mohammedan Conquest of India was affected by taking advantage of this favourite superstition of the Hindus. Mohammed Ghorî was repulsed by the brave Hindu Rajputs when he first attacked India. But he returned and invaded India again, this time with a more extensive knowledge of the whims and hobbies that lay nearest to the Hindu heart. It is said he fenced his armies by keeping rows of cows all around. What a curious bulwark! The

Hindus could not attack. How could they raise their arms against the sacred cow? The merciful Hindu shrank at the sight of the mild, sacred cows, spared them, but lost the country; and for centuries and centuries, even up to the present day, suffered and is suffering thousands, nay, millions and millions of cows to be slaughtered and eaten up by the merciless conquerors. This story may not be true, but a phenomenon of this kind is possible even to-day. Such rank ignorance prevails in the name of Ancient Religion. Now mark the anomaly. ✓ The most sacred Scriptures, the revered Vedas, instead of prohibiting the use of beef, enjoin cow-sacrifice time and again. Here is an illustration, a passage from Yajur Veda, Satpath Brahmana, Brihat Aranyaka Upanished, Adhyaya. VI, 4th Brahmana, 18th verse :

“And if a man wishes that a learned son should be born to him, famous, public man, popular speaker, that he should know all the Vedas, and that he should live to his full age, then after having prepared boiled rice, with

meat and butter, they, man and woman, should both eat, being fit to have offspring. The *meat* should be of a *young or an old bull* (Ukshana or Rishabha),”

Oh, where is that unflinching intrepidity of the Vedanta once preached by Krishna, which, instead of wasting our holy feelings on the bodies of cows, ants, and fig trees, sets us free of all timid regard, not only of the little body which we call “my own,” but exempts us from all weakening illusion that makes us attach undue importance to the bodies of father, uncles, grandfather, teachers and all relatives. Needed is the happy Vedanta which brings home the Imperishable Reality, the true Atman, to such a decree that the knower is not moved even if all the suns are hurled into annihilation and millions of worlds are melted into nothingness.

They are strong intellectually, they are strong physically, spiritually they are also strong, but you may have read in Hydrostatics about what is called *resultant* pressure and *whole* pressure or total pressure. The total pressure upon a body may be enormous, immense, wonderful, but the resultant pressure

may be nil, the resultant pressure may be nothing. In India, the gigantic forces of teeming millions do not co-work, do not co-operate, one force nullifies the other, one force counterbalances the other and consequently the resultant national force is nothing. The superstitious centring of love in outward ritual and forms, the blind focussing of feelings in ceremonies and external bodies, and ignorant implicit faith reposed in the reality of appearances and rigidity of circumstances, has brought race-hatred, sectarianism, party spirit, and caste-feelings to such a pass that the people cannot put their wills together, and cannot produce the marvellous dynamic force which always accrues to a nation from a practical realization of underlying Unity and Oneness despite all phenomenal differences. And this lack of Applied Vedanta among the masses makes India a house divided against itself. The relations between the numerous parties are strained.

✓ This is the bane of India, and Rama makes it no secret that this spirit of division is encouraged by the British Government. The

"Divide and Conquer" policy of the rulers widens the gulf between Hindus and Mohammedans, and again between the different sects of Hindus. If India is to be saved, whether spiritually, politically, socially, or in any way, it is to be saved through that kind of culture which removes discord and difference, which knocks at the head of caste-division, which deals a death-blow to jealousy and laziness. These are to be eradicated from India if we wish that she should stand up, live again, hold its own against other nations and be a source of blessing to England, to America, and to the whole world. If a man is sick, we can cure him only by giving medicines which will aid and help the inner nature; it is the inner nature that cures us, the medicines are simply outside helps. They help nature, and nature does the curing. Similarly, if India is to be restored, you will have to give her something which will strengthen her inner life-principle, which will invigorate and inspire her inner nature.

The diseases and difficulties of India have been laid before you. We shall consider next

the different remedies suggested.

The world thinks, most religions believe, and many moralists practically advocate that precepts and rules will cure matters. Never! Never!! Never!!! Precepts, binding principles, artificial rules of conduct, and unnatural morality will never cure matters. Remember that. 'Thou shalt not do this' and 'Thou shalt do that' will never bring about any reform. If these rules and these wise counsels could mend matters, the promised Kingdom of God would have been established long ago, the world would have been a heaven and not the kind of a world it is to-day. These will not cure matters. Your punishment, your jails and prisons will not improve matters. The world will have to realize, whether to-day or to-morrow, that it is a great blunder to believe in the efficacy or virtue of jails and prison-houses. Threats and punishment never prevented sin. In order effectually to mend matters, you will have to instil knowledge, culture, living knowledge, that is what is necessary. People say, bother us not with subtleties or fine theories. Bring us no more mere ideas.

O men, what is it that rules you? What is it that governs the world? It is ideas, ideas, ideas only, it is your inner light, your inner knowledge and nothing else that really leads you. Instead of keeping jails and prisons, you will have to teach the criminals, instruct them and acquaint them with the divine laws that govern the world. It is said, "Knowledge is virtue." How true! Here is a child. The child burns his finger by touching fire. Why? Because the child does not know that fire burns. Acquaint the child with the truth that fire burns, the child will never touch fire again. ✓ Acquaint the people with the spiritual laws, bring light to mankind. This is the remedy. The process may be slow, snail slow, but it is sure, it may be very slow, sluggish, but it is the only remedy, the only effective cure.

There is no other way. Thus, by Christian ethics punishments and rules or regulations, India can never be raised. Living knowledge of the truth is the one thing needful.

Americans and the English have very beautiful houses. The Indians have very poor houses,

it is true; but to build good, beautiful, magnificent palaces in India, and try to make Indians mere hot-house plants like Europeans, will not improve matters. In many cases where the houses are palatial and mansion-like, the people are not happy; worms, insects, crawling snakes often live in beautiful tombs. It may not be the rule but there are evidences enough to show that outside splendour and grandeur brings no happiness. That is a fact. If the world does not realize it, the world is to blame for it. Riches will not improve matters. Rama brings in Vedanta, says something which does not humour every body's desire, does not fall in with everybody's expectations; but it is a fact that riches will bring no happiness. If Europe and America are following riches and are taking them to be a source of happiness, Europe and America are making a blunder. Rama does not recommend that Indians should advance by imitating the errors of America and Europe. Material prosperity pursued for its own sake was never achieved by any body. What nation or person

is there that does not wish to accumulate all the wealth of the earth, and yet how very few realize this end? Prosperity always follows in the wake of labour and love or labour of love. Those nations advance that consciously or unconsciously possess more of this master-key to success—the spirit of practical Vedanta. Ignorant fools do not cultivate the tree, but are eager to eat the fruit thereof. Pseudo-politicians think of bringing about national rise without striking the keynote of power, *i. e.* the spirit of freedom and love. Now the life principle of every nation unconsciously, and of India consciously, is practical Vedanta, the spirit of freedom, justice and love. This inner nature of India should be strengthened. Domestic, social, political, or religious salvation of every country lies in Vedanta carried into effect.

There is a special peculiarity of India. ✓ Although the Hindus are not over-religious in the true sense of the word, their regard or zeal for religion is so overwhelming that you cannot popularize and spread anything

among them, be it social, political, or of any character, except in the name of religion. The Indian National Congress or any body and organization aiming at social or political reform cannot touch the masses, and appeal to their souls, because of not coming through the channel of religion. That being the case, there can be no methods more effective to introduce all kinds of reform in India than the preaching of practical *Vedanta*, which embraces political, domestic, intellectual, and moral liberty and love; which marvelously harmonises freedom and peace, energy and tranquility, bravery and love; and all this in the name of religion: all this in the name of the Scriptures (Shruti, Upanishads) which lie nearest to the heart of every Hindu; in the name of the Vedas than which there is nothing more revered to a Hindu, for which every Hindu would most readily lay down his life. Again, this spirit of freedom and love is not to be derived from Upanishads, the Hindu Bible, by the torturing of texts; it is there as plain as anything. *Vedanta* appeals to the masses simply because it is the teachings

of their Bible, and it appeals to the educated Hindu because there is no philosophy worth the name under the Sun which does not support the Vedantic Monism, and no Science which does not uphold and advance the cause of Vedanta or Truth.

Strange to say, Indians, who have the perennial springs of Vedanta in their Scriptures, are suffering like Tantalus; they are not drinking of those springs. Just as for a long time, the Roman Catholics suffered from dreadful ignorance of the Bible which was the most beloved thing of all to them in the world, there are some in India, though not very many, who possess a thorough knowledge of Vedanta. But their knowledge is merely theoretical. They are like a student who knows the rules of multiplication and division by heart, but has not applied those rules to work out a single sum of multiplication or division. Most of the Pandits read Vedanta like a supposed student of Chemistry, who does not perform a single experiment. Most of the Sannyasis themselves are no more than *dasas* or slaves

of Caste instead of being real Swamis or Masters. ✓ No doubt, Professors of Vendanta you will find plentiful in India, but most of them are like a University Professor of Hydrodynamics, who teaches about the ascent of balloons, the sailing of ships, the principles of swimming, but has never waded across a ford. You people of America may not be Professors of Hydrostatics, but you are like the practical boatman who does not presume or pretend to possess a theoretical knowledge of the principles of hydrostatics, but unconsciously wields those principles in practice, far more than the Professor does. Thus, O Americans, can you serve the cause of India and, consequently, of the whole world, by combining your practical energies with the spiritual vigour of Vedanta and carrying this complete culture to India? As it is to-day, the Swamis and Pandits in India are singing lullabies to prolong the lethargic sleep of their race.

It is suggested that the starting of Industrial Colleges and Institutions will mend matters, Will it? No; such institutions may

bring about a temporary relief to some extent, but the real difficulty, the chief trouble and great pain cannot be removed by mere Industrial Colleges in India. At present, what do the labourers in India get for their work? Take a potter, for instance, he makes twenty pots, plates; he labours over them for a long time, and he gets one cent for twenty pots! One cent for twenty pots!! Some other workers get about five cents for their long day's labour. There are some high caste men, who read in the Colleges and Universities, get Degrees and come out with flying colours, Masters of Art. What do they receive as their monthly pay? Usually not more than 60 rupees, *i. e.*, twenty dollars for one month, which is two-thirds of a dollar in one day, about sixty-six cents, but even this is not what an ordinary Master of Art gets; an ordinary Master of Art will get about forty-five cents in one day. This is the state of affairs in India. In America, what does your common labourer get? Two dollars for one day. Now, how is it that Indians are so poorly paid? They clothe very poorly, eat

very poorly, their houses are very poor, their standard of comfort is extremely low. Why is it? Because there is little capital in the country, Don't you see? The capital is being drained away. If we start Industrial Colleges in India like the Carlisle Institute for American Indians and Tuskegee Institute for Negroes in this country, that will do some good undoubtedly, it will teach the people to labour and work; but to whose glory, to whose advancement, for whose benefit shall we take up this labour? Please tell. To glorify principally the capitalists of England. All the big concerns of India are in the hands of English merchants. The Indian merchants are nominal capitalists; the capitalists from Europe and America make a cat's paw of them. In spite of Industrial Colleges and training, what will Indians get? Will the people be benefited? They will be suffering all the same; their starvation and their famine cannot be cured by that. ✓ The lasting remedy is not to come from Industrial Colleges. Then, what do we need? We need a great many things, but at present the most immediate need

is to educate the higher castes, as well as lower castes, train them, instil and drill into them the spirit of freedom and fill them with unselfish power of Truth. That is the need. This perfect culture will embrace technical education also, but industries alone will not do. Industries are a secondary matter; something higher is more urgently wanted.

There are forces already working in India, more or less, on the desirable lines. Let us consider their work. Christian missionaries go from America and strenuously work there and try to break down caste, so they claim; they are trying to educate the people, they are trying to help the Pariahs, the lowest caste. But let us examine how far their claims are right. India is grateful to them for doing something for the lowest caste. They are, to some extent, educating the lowest caste people who could never be taught reading and writing under any other circumstances. That is noble work indeed. Mission Colleges and Schools are imparting higher education to higher caste people also. We are thankful to American Missions for having already done a great deal

in the cause of educating the Indians, but we ought not to neglect the dark side of the question. These Christian Missionaries who go to India draw a salary of 300 rupees a month. at least, three hundred Indian dollars each month. They live in right royal style, like Nawabs; they domineer over the people, bring about strife and discord in the Hindu families, and add another caste to the already existing numerous castes of India. The Indians that are converted to Christianity become usually bitter towards the other Hindus, they do not mix with Hindus, the Hindus do not mix with them, the relations are strained, the gulf has become very wide, and there is worse and worse schism wrought every day. Girls are separated from their parents, and wives from their husbands. The Christians want to replace the dogmas of uneducated Hindu masses by the far worse dogmas of the Church. Christian charity transforms itself into the act of smarting criticism or that of bribing small children to leave their parents, and place their tender necks under the yoke of Churchian superstitions. Under such circumstances your

well-meaning Christianity tends to drive away and parch up any drop of fellow-feeling, sympathy or love that may have survived the ravages of bitter sectarianism and party spirit in the Hindu heart. This is the dark side. Thus we see that this will not mend matters.

✓Whereas we are thankful to the Americans for spending millions and millions of dollars with the very best of intentions. Rama wants to draw your attention to the fact that the proposed remedy is not to the point, it only aggravates matters,

We are thankful to the English Government for many reasons. The British Government has done a great deal in breaking down the original caste in India; the British Government did encourage education in India; the British Government did start Universities and Colleges there. It was owing to the British rule that Hindus were able to systematically read their own ancient Scriptures. This much for the bright side. Now for the dark side. The British Government has drained India of everything. The British Government has given Indians some smattering of superficial

education, but it has in every way impoverished India and reduced her to such a scale that if the measures of the Government are not changed or checked within a very short time, Hindus will be devoured by poverty and wiped off from the face of the earth. The Indian Princes and the Indian nobles, having lost all their precious jewels and power, are left mere carpet-knights with hollow rattling titles and vain empty names. Again, as to the education imparted in India. In these days, the British Government has commenced to grudge the intellectual elevation of the people. When Rama was in India, there were measures being taken to stop all higher education among the masses. Now, what is taught in these Universities? Dead languages, speculative philosophy, mathematics, past history, unapplied chemistry and similar studies. In no University, in no College, is taught any living useful language excepting English. The people are taught English because they have to work under the English officers. The English do not want to take the trouble of learning the language of the people; they

want the people to learn their language in order to serve them. Mathematics is taught and the standard of Mathematics in these Universities is much higher than in America. They are taught metaphysics, speculative philosophy and other abstract sciences, but even in the so-called Arts Colleges, no practical science or useful art is taught. Applied Chemistry is not taught, weaving and mining are not taught in the Universities. Painting, pottery, mechanical engineering are not taught. Even these useful arts are withheld from the people, to say nothing of armoury. The people are not allowed to keep any arms in their houses; nobody can keep a big knife, even in his house; a man who keeps a big knife is put into jail; no armoury, no discipline is allowed. From this you know about the unsubstantial nature of education received by those few wealthy Hindus or Mohammedans who can spare money to pay the exorbitant tuition fees of Indian Colleges.

There are some newly started noble sects in India that are doing splendid work of reform, but the deep ingrained spirit of hero-

worship and submission to authority makes them averse to anything that comes not in the name of their leaders. Every sect or movement fences itself with names and personalities. Instead of making the deeds and sayings of their dead leaders as starting points for further progress, they make them the bounding lines or unsurpassable barriers and hedges. Thus do the indigenous bodies of reform in India begin to stagnate.

Now having laid before you the disease of India and also having told you by what methods this disease can be removed, Rama asks you to feel, feel for India. That is the primary thing needful. If you feel for India and take up the matter in right earnest, everything can be accomplished. "Where there's a will, there's a way." Have a will to do something for India. Are you willing to do anything for India to advance the good of humanity? Will you love India with all your heart? Are you willing to sacrifice your life for the cause of a down-trodden race? Are you willing to devote your time and life for her cause? Three hundred millions of

people form a large proportion of the entire population of the world. Three hundred millions of people? We can train them, educate them, put their energies at their best. If these three hundred million men begin to work with you, if they begin to think on the same lines as you do, if they begin to exercise their brains on the same points as you do, will you not be aided and helped? If the energies and brains of Indians be spared from being dissipated in petty chafings and worries, and be employed in high thoughts and noble feelings, the vast population of India will produce more Franklins and Edisons than America. Thus by utilizing Indian energies, would not the world be enriched? To enrich the world, to help your fellowmen, to help yourselves, feel for India and try to bring them on the same level with you. That is to be affected.

SUGGESTIONS FOR ELEVATING INDIA.

Now, how can this be done? Rama has two suggestions to make. One thing, of course, is to send Americans, right earnest

Americans, Americans the martyrs to Truth, to India. Do not send to us the refuse of America. Do not hoist on India the people who cannot get any job in America. Send to India the cream of society, the cream of America, that is what is needed there. We want there people who will go and work among the Pariahs, the lowest caste--ungrateful labour. These Sudras will not reward you, they will not even be thankful for your work because these people are very poor, illiterate, ignorant; they will not even give you clothing and food in reward for what you do for them. Why? Because they themselves have no food and clothing. Needed are men who will go and work among these people, who will starve themselves and help these poor men. Will not men from America take up this work? They must come from noble America, from sacrificing America. Rama expects to get a good lot of people, a happy band of men who will take up this work. Rama wants not missionaries of the type who go to India, live in rich bungalows and lord it over the people, who keep lolling in

carriage and two, and rolling in worldly honour and plenty. These people cannot effect the salvation or the rise of India. We want martyrs in the name of Truth, real workers, sacrificing men who will be willing and ready to lie down with the Pariahs upon the floor and who are content to be clothed in rags with them, who are content to starve with them, who are content to share with them the tough and hard crusts or half cooked bread. People of that type we want, who can forego their sensuous comforts and love to renounce selfish pleasures. Now you will say, "This is hard work." and "That is a most difficult thing to execute." No, call it not a trying, thankless task. There is enough reward for it. Personal experience shows that if we try to raise another man, the other man may or may not be elevated, but we are surely uplifted. Action and reaction are equal and opposite. It is a fallacy, it is a nonsensical idea for people to undertake anything with the thought of benefiting others. Americans, you may or may not have been benefited from Rama's lecture; Rama has

been benefited by them, and that is reward enough. Everybody's experience shows it. Take up this cause with no eye upon reward. Your work will be its own reward. Unselfish work lays God under debt, and God is bound to pay back with interest. Americans, go to India and preach broadcast Self-Knowledge, Self-Reliance and Self-Respect or Vedanta. You heard Rama's lecture the other night on the "Secret of Success," and it was proved that the only secret of success is practical Vedanta, and nothing else on the face of the earth. That is the only secret of success. Realize that Vedanta, realize that yourselves, live it and go there; you may not open your lips; your very conduct, your deportment, your behaviour will educate them.

The most important duty which it is worth while to impress on the attention of those who visit India is to evoke in the Indians an adventurous spirit. The poor fellows live not in the broad universe, they live in poor, little private worlds of their own creation (Jiva Srishti). The hampering caste system forbids a Hindu to step outside India.

Visiting foreign lands and even embarking on board ships is not in keeping with stringent orthodoxy. At present the wealthy Hindus who pluck courage and heresy enough to put orthodoxy out of countenance and visit other countries, especially England, for receiving education, spend thousands upon thousands of Indian dollars abroad, and usually return to India as full-fledged barristers or lawyers, and directly or indirectly, encourage litigation and spend the money tortured out of poor peasants, their clients, in buying brittle glassware, cutlery, tapestry, or pictures of English make in addition to some ruinous English spirits and drinks. What a terrible unproductive consumption of the capital, robbed from poor starving labourers whose irritability and litigency grows worse and worse according as their poverty and hunger increases.

There is a sore necessity of introducing in Indian poor castes the adventurous spirit of the Japanese. Japanese boys come to America with just enough to pay their steerage passage. They work in the houses of American gentlemen and also manage to attend different kinds of

schools. After spending a few years this way in America, they return to Japan with their pockets brimful of money, and their brains full of knowledge.

It is worth while teaching Indians to give up their superstitions, clinging to the soil ; serfs of the soil they have made themselves through caste. They regard it somewhat sacrilegious to quit their forefathers' land and thus make themselves serfs of the soil. In order to make them abreast of time, we should teach them that they ought to emigrate. People emigrated from Europe, came here to America, and they raised America to such a height that Europe is cast into the shade. If Indians emigrate, come out to America, come out to other places, India will have fewer mouths to feed, and the people who are left behind will be better off for that, and those who emigrate will also fare better. For the health of our physical system the blood must keep circulating, so for the preservation of world's health, or any country's health, the people must keep moving, circulating and mixing with each other frequently, otherwise

stagnation or death will ensue. If we go from England and America, and try to educate Hindus, however much we may try, we cannot evoke the spirit of real freedom, because the common surroundings, the ordinary environments of the people are paralyzing, the suggestions from all sides keep these people hypnotized into weakness. In order that the hypnotism may be shaken off, they should leave the country; and when they will visit America and other countries, even if they learn no books or trade there, by simply mixing with the foreign civilized people, they will unconsciously, willingly or unwillingly, get the spirit of freedom, their horizon will be enlarged, their sphere will expand, their thoughts will be extended. This is education by itself. *To see other lands is education by itself.*

In India, a Hindu or a Mohammedan or an ordinary native cannot dare approach an Englishman or American. He is afraid of a white man, stands at a respectful distance of twenty or thirty feet; he shivers and quivers at the sight of pants and hat. In a railway carriage, if a European is sitting, very seldom

will a native be allowed to sit with him. On railway stations, Rama saw natives kicked out and driven out by Englishmen. If a European sees a native coming towards his house, the European asks his servant to go and drive him off, kick him out of the grounds. ✓ Thus by foreigners the Indians are hypnotized into weakness, weakness, weakness. ✓ And again by their own caste-fellows, by their own country-men, they are hypnotized into jealousy, fretting, worry and differences :—he is somebody, I am somebody else, he is my rival, that is my enemy. Again in all the Government offices, ✓ the Government, through disposing of the coveted posts on caste or race considerations, encourages party spirit, and manages matters in such a way that each fellow should become inimical to his brother, and regard him a bitter enemy. The present political and social condition of India will not allow the spirit of freedom to take root in the people. What is education? ✓ The goal of education is freedom and nothing else. If education does not bring me freedom and independence (Moksha), fie upon it, away with it, I do not

want it. If education keeps me bound, I have no use for it. Thus, in order to evoke in them true education or freedom, they should be helped to change their surroundings. How to effect this? One way to effect this is to go there and teach them.

THE URGENT NEED AND IMMEDIATE RELIEF.

There is a more immediate way. O Americans, could you not raise, in the name of truth and justice, in the name of religion and philosophy, in the name of Science and Art, could you not raise enough money to call some Graduates of Indian Universities to come over to America, and here to receive education in your industrial, mechanical and other useful concerns, in your Colleges of Arts, in your armouries and other places. Educate them and teach them weaving and mining and other useful arts. This is the most direct way of elevating India. ✓ Raise funds here, bring the Indians to this country. Those Indians who receive education in America, could return to India and start Industrial Universities. They

know the ways of the poorer classes, they know the language, habits and customs of the Indians, and they can do better work among the Indians as Professors than your Americans can. American Professors can only teach the higher castes, they can only teach the rich men who know English already; the poorer classes do not know English. In order to teach the poor we require people who know their language and their ways. This is the most efficient way and the right method to uplift Indians.

Indians, when they step upon the free American coast and find white ladies and gentlemen ready to warmly shake hands with them and receive them as equals, their fears are fled, the white man remains no longer a bugbear, faith in self is restored, the veil of Maya is rent and the spirit of freedom is practically secured. ✓ Let the Indian Graduates, trained in America, return as Missionaries of work and freedom in their motherland. Let the Gospel of Science and Art be preached by them in India. Let the people of India be helped to spread practical Vedanta in their

own country. This way when the wound gets healed, the scab will fall off of itself. When the people get the right kind of education, the other difficulties will disappear of themselves. If you could bring some Indian Graduates over here and educate them and instruct them for two or three years, suppose, these people on their return to India can immediately start work, can start business or work useful for themselves as well as for the poorest classes.

Even one capitalist of America could take up this noble work, could stand up and say, that he is going to lay out, say \$ 1,000,000, to educate the Graduates of Indian Universities in America; if one of you to-day take up that task, take up that work and deposit even \$ 100,000, we can establish respectable scholarships for poor Indians to be educated in America. Rama appeals to the American Press, Rama appeals to each and all of Americans. If any one of you can step forward and take up this duty, you are helping the cause of the whole world. Supposing there is no one among those present here who is so rich, could you not lay this matter before your

rich friends, before your rich neighbours? Could you not ask your rich friends to have an interview with Rama? If you can't pay thousands, could you not contribute your mite? You can do that at least. Rama does not want you to give him anything to eat, Rama does not ask you to give him any clothing. Perish these lips if they beg anything for personal interest. This cause is yours just as much as Rama's. Rama is just as much an American as an Indian. The wide world is my home and to do good my religion. To Rama, Christ is just as near and dear to the heart as Krishna; to Rama Buddha is just as much his as Shankara. Rama belongs not to this sect or that. Rama is yours, truth is yours. In the name of truth, in the name of justice, in the name of humanity and American freedom, you are requested to step forward, feel for India. What are you willing to do? Some can serve with pen, some can help with speech, talk to their friends about it and make speeches on the subject. Some can help with manual labour, some can aid with purse. Now say, Americans, each and all of you, say, in

what way you are willing to take up this cause. How will you help! ✓ The rich should give money, the heroes should step forward as teachers to go to India and work among the people, among even the low caste Pariahs. Gifted talkers should speak to their rich friends about this cause. The Press must take up this matter with the pen. All those who are willing to help and are in right earnest about the truth, those who love their own self, are asked to come to Rama and give their names and addresses, writing out with their own hand in what way they are willing to help. If they want to deposit any money, the money will be placed in the hands of trustees. Americans, your own Americans will keep that money. If you want to come and offer your services in other ways, do so right away that we may make a definite arrangement to commence the work systematically. What are you willing to do? This is Rama's appeal to Americans on behalf of India. Rama makes this appeal impersonally; Rama is not personally concerned with it. Rama is free wherever he be; Rama is not bound in any

way. All the worlds are Rama's. Rama can live everywhere. But, see, India is your own feet, and you are the head. Neglect not the feet; if the feet are sore and paining, you will totter down. God comes to you hungry in the bodies of Indians, feed Him; God comes to you naked in the bodies of Hindus, clothe Him; God comes to you needy and troubled in the shape of those people, attend to Him. Those people are benighted and suffering in order that you may be blessed with the noble virtues of charity and love. They are fallen in order that you may be saved. Thank your stars that you have got an occasion for exercising your higher feelings and noble endeavours. Avail yourselves of the opportunity; gladly, cheerfully, lend them a helping hand.

America is educating Chinamen, Japanese, Red Indians, and Negroes. America is sparing no pains even to prevent cruelty to *animals*. O America! here are the Hindus, your own flesh and blood, Aryans, most grateful, affectionate, faithful; neglect them not.

N. B.—All those who wish to know more

on these lines can correspond with—

RAMA SWAMI.

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This Lecture was originally printed in America. Then about the end of 1903, it was published in an issue of the *Indian Mirror* (Calcutta). Again it was issued in a pamphlet form by the Edward Press, Sukkur, in April, 1905. The political condition of India has since changed in certain respects and some of the Swamiji's statements are no longer existing.



FACTS AND FIGURES ABOUT INDIA.

✓ The superficial area of India is nearly two million square miles, or equivalent to that of United States minus Alaska, Oregon and California.

The population is nearly 300,000,000, or about one-fifth of the human race. The population is 167 to the square mile for the entire Empire, including mountain, desert and jungle, as against 21.4 in the U. S. In the Province of Bengal, the population is 588 to the square mile. Some parts of India have a larger population to carry than any other part of the world.

India has every variety of climate. One portion of its territory records the greatest rainfall in the world; another, of several hundred thousand square miles is seldom watered with a drop of rain.

✓ One hundred and eighteen distinct languages are spoken in India, and 59 of these languages are spoken by more than 100,000 people each.

There are over two million Christians, out of which more than one million are Roman Catholics, 453,612 belong to the Church of England; 322,586 to the orthodox Greek Church; 220,863 are Baptists, 155,455 Lutherans; 53,829 Presbyterians, and 157,847 miscellaneous Christians. These Christians (somewhat over 2,000,000) include the foreign population, the British army, the foreign missionaries, etc. Thus the native converts to Christianity do not make a large figure, and these Christians who have been proselytized in India come from the lowest castes—the higher castes are altogether untouched. ✓ The British Government spends Rs. 4,500,000 annually from the Indian Treasury on Christian religion.

According to the last census, the enormous area of 546,224,964 acres is under cultivation, which is an average of nearly two acres per capita of population, and more than 22,000,000 acres produce two crops a year. As many as 175,735,000 people are wholly engaged in agriculture. 25,468,000 are more or less employed upon farms. 3,646,000 are engaged

in raising cattle, 14,576,000 in producing food and drink. 11,220,000 are serving in households, 12,611,000 are engaged in the manufacture of textiles, 2,361,000 in the manufacture of glass, pottery and stoneware, 3,285,000 in manufacturing leather (all of the latter are Mohammedans), 4,293,000 in the manufacture of wood, cane and matting (all Mohammedans). Millions of Hindus are in what the census terms "disreputable occupations"—doing absolutely nothing. If they cannot do what their fathers did before them, they will do nothing.

Out of a total of 140,496,135 women in India, only 543,495 are able to read and write—less than one out of a thousand. The total number of illiterates recorded is 246,546,175 out of total population of 300,000,000.

In 1900, A.D. 54,000,000 people were affected by famine. In the year of the Durbar, 5,000,000 died of starvation. The struggle for life is becoming greater every year. Wages are going down instead of up, notwithstanding the increase of industries, the extension of railway systems, and other sources of wealth.

and employment that are being rapidly developed.

More than 200,000,000 persons in India are living upon less than 5 cents a day. More than 100,000,000 are living on less than 3 cents a day, and more than 50,000,000 upon less than 1 cent a day. At least two thirds of the entire population do not have food enough during any year of their lives to supply the nourishment demanded by the human system. In many parts of the country, families are compelled to live upon the average of a quarter of an acre of land, and millions more upon half an acre.

The men and women who work in the cotton fields of India are not paid more than \$ 1.50 a month. One cent is paid for a shave. The postmen employed by the Government, the letter-carriers, receive a maximum of only 12 rupees a month which is about \$ 3. Able bodied and skilled mechanics, masons, carpenters and blacksmiths get no more than \$ 2 or \$ 3 a month; and book-keepers, clerks and others having indoor occupations, from \$ 4 to \$ 5 per month. Taking together all the

wage-earners in India, their compensation per month is just about as much as the same class receive per day in the U. S.

Nearly two-thirds of the entire population are dependent upon rainfall for the prosperity and, one may say, for their lives. If there is a drought, there is a famine. They cannot earn enough to lay up food against starvation. Not lack of food, but lack of money causes the suffering from famine, as generally when there is famine in one part of India there is enough, and sometimes more than enough food raised in other parts of the country.

The net profit which the British Government derived in one week from the Railway departments was \$ 7,600,000 (the week of March 24, 1904.) This is increasing constantly.

Ninety-five per cent of the Government employees in India are natives, and they receive only 35 % of the entire sum paid to Government employees, 65 % goes to the 5% which is made up of English officials.

The income of all foreign missionary societies for the year 1903 was \$ 20,298,057. This was used mostly in India.

The beginning of British capitalism in India dates from the founding of the East India Company in India in 1600, with a capital of £70,000. East India Company-trade was abolished in 1833, from which date until 1858 the Company was simply an administrator of India; and in 1858, after the Indian Mutiny, the Company itself was abolished; but their policy remains. Their capital was paid off by loans which were made into an Indian debt on which interest is paid from Indian taxes. The Empire was purchased by the Crown from the East India Company, but the people of India paid the purchase money. The Indian debt, which was £51,000,000 in 1857, rose to £97,000,000 in 1862. During the 40 years of peace which have succeeded, the Indian debt has increased continuously. In 1901 it amounted to £ 200,000,000, on which the people of India have to pay an annual interest charge of between 3 and 4 million pounds sterling, or from 15 to 20 million dollars. This is equivalent to a debt of a thousand million dollars, on which they pay interest annually. What country

in the world could stand any thing like this? The Home Charges, remitted annually out of Indian revenues to Great Britain, have increased to £16,000,000. The pay of European officers in India, virtually monopolizing all the higher services, comes to £ 10,000,000, (\$50,000,000).

One half of the net revenues of India, which are now £ 44,000,000, flows annually out of India.

(The above facts are given on the authority of a book published in England, "The Economic History of British India" by Sir Romesh Dutt C. I. E.)

The number of widows in India in 1901 was 5,439,360. There are 265,922 child widows in the Province of Bengal.



INDIAN WOMANHOOD.

. . . . Rama will now read from a lecture delivered by an English lady in London which was printed in an Indian paper. Rama reads from this lecture in order to inform you about the wrong notions and the false ideas which are spread in this country about the way of living in India. Some people are under the impression that people who visit India will be unable to do any work; they are under the impression that the caste-system there is pronounced to such a degree that no American can mix with them. Many such ideas have been spread by some people who were never in touch with the Indians.

What a grand thing it would be to die for anyone whom we love! O what supreme beatitude!

He alone loves who is willing to lay down his life for the object of his love. It is such love that makes one live and do great services. It is such love that India needs, it is the love of such men and women

that India needs who go to her to work.

Many false reports are spread by people who see not life in India, and yet live in India, just as you take a book, and wrap it in oil cloth and submerge it in water, the water is all around the book, but does not get to the book. Just so people live in India but do not mix with the people of India, they do not become one with the people of India. Here is a woman who lived in India, and lived in the Indian style and is bearing witness. Rama wishes Americans to visit India in the same way as this woman. If you go as real workers, you will have to spend no money from your pocket. People there are supporting millions of men. The people there are very poor, but they are very generous.

Rama never saw Indian monks have money with them. When they visit the streets, it is always understood that they do so to get alms to appease their hunger, and every woman in India takes it as a duty laid upon her by God, to feed the hungry and administer to the needs of those who pass by her house as needy persons. If a monk should happen to pass the

house of some woman who had nothing in the house to feed the hungry, Rama knows what would happen. Pathetic tears would stream forth out of her eyes, when she has no food to give to a poor monk. Any body who walks in the dress of a needy or hungry person is looked upon as a monk; a monk does not mean a Swami. If you are in India and are hungry, you will be honoured as a monk. Whoever has no money with him or no clothes with him is a monk.



ABOUT WIFEHOOD.

It is very generally represented in America and England that in India the wife is not respected and loved. ✓ This is a very false idea, for in India the wife is more loved and respected than in this country. In this country the wife is loved, kissed and fondled in public, but in private the wife is rejected. In India the husband pays but little or no respect to the wife in public, but in his heart of hearts he worships her.

In this country the public treatment of the wife is more important than the private, but not so in India ; the husband pays no attention to the wife in public, but the husband in his own way sacrifices everything to the interests of the wife. ✓ He spares no pains to advance her happiness, but the difference lies in the fact that the women of India are not educated to the same degree as the men. But are women educated in this country to the same degree as the men ? The men in India are not educated to the same degree as in this country, nor are the women.

To-day all the blame is placed at the door of the marriage relation in India, but this is not right, it is not the correct solution of the problem.

In India a man dare not call the wife as "my wife," never can a man refer to the wife as my wife. Such words are looked upon as obscene, as sacrilegious, as shameful. A man in India never uses these words and when he refers to the wife, he addresses her or refers to her as the mother of my son, he says "My Krishna's mother, or my Rama's mother, &c."

"There was a hut where a boy was plague stricken."

In India the law is that none of the family be permitted to come near the one who is plague stricken.

This grand woman went to the hut of the plague stricken boy, and by some means gained entrance. She remained there and exposed herself in order to nurse the poor boy who was dying of plague. Finally the mother of the boy was admitted and the dear boy was lying with his head on the feet of his mother and there he was dying; that according to the Hindu religion was a death in the Holy land,

just as when a Christian dies with his head on the feet of Jesus. When an Indian boy dies with his head at the feet of his mother, he looks upon that death as very sacred.

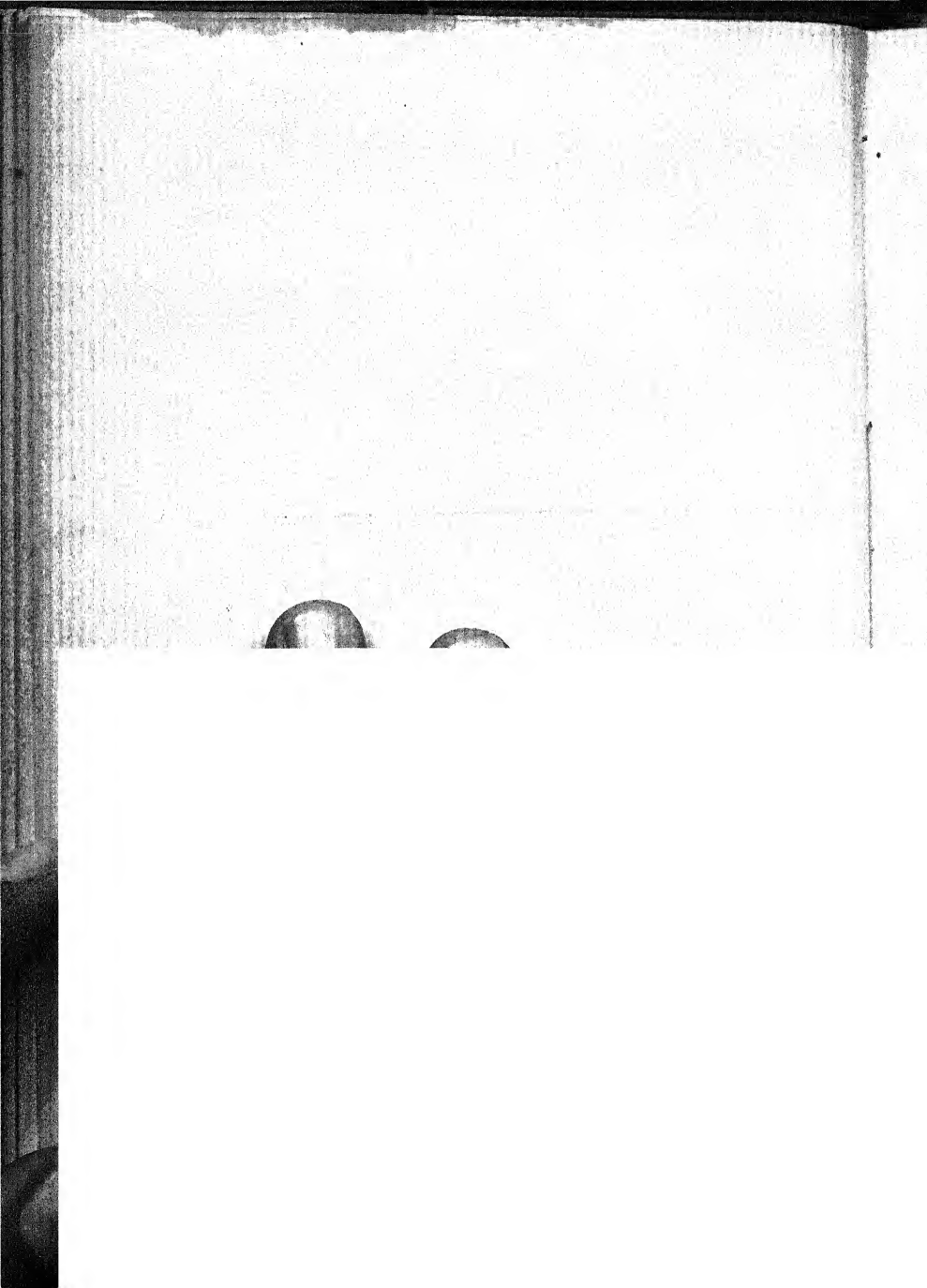
In this country you worship God as the Father, "The father who art in Heaven." In India God is worshipped not as the Father but as the Mother also. The word mother is the dearest word in the Indian language; 'Mata Ji' the blessed God, the dearest God.

When a Hindu falls sick or is suffering excruciating pain, at that moment of pain the words that escape him are not 'My God.' No, it is 'Ma, Ma,' which means mother, mother; this is what escapes from his lips, this is what comes from the innermost depths of a Hindu's heart. Mother is the word which brings the deepest feeling from the soul of a Hindu.

NOTE=BOOKS

OF

SWAMI RAMA



NOTE-BOOK No. 11.

The whole world must move with one who lives as one with the whole world. (Rana.)

RELIGION

Life is based on the fact that material sensations actually present may have a weaker influence on our action than ideas of remoter facts. "Practical Reason" illumines the "Pure Reason."

The material objects are blindly and mercilessly wielding people's desires all the time. Religion aims to set you free of their hypnotizing influence.

The absolute determinability of our mind by abstractions (moral law etc) is one of the cardinal facts in our human constitution.

The soul opened out into the Infinite and there was a rushing together of the two worlds, the inner and the outer. It was deep calling unto deep—the deep within, being answered by the unfathomable deep without, reaching

beyond the stars. The ordinary sense of things around faded. Nothing but an ineffable joy and exaltation remained. No consciousness was left save that of being wafted upwards and almost bursting with emotion. Perfect equilibrium—"God surrounds me like the physical atmosphere. He is closer to me than my own breath. In Him literally I live and move and have my being."

Religious experiences are as convincing as any direct sensible experience can be, and they are, as a rule, much more convincing than results established by mere logic ever are.

The *hero* is he who lives in the inward sphere of things, in the True, Divine and Eternal, which exists always, unseen to most, under the temporary, trivial: his being is in that; he declares that abroad, by act or speech as it may be, in declaring himself abroad. His life is a piece of the everlasting heart of Nature herself; all men's life is,—but the weak may know not the fact and are untrue to it, in most times; the strong few are strong, heroic,

perennial, because it cannot be hidden from them.

AIM OF RELIGION

Not the question about God, and not the origin and inquiry into the origin and purpose of the world is religion, but the question about Man. All religious views of life are anthropocentric.

Religion = that activity of the human impulse towards self-preservation by means of which Man seeks to carry his essential vital purposes through against the adverse press of the world by raising himself freely towards the world's ordering and governing powers when the limits of his own strength are reached.

"When mystical activity is at its height, we find consciousness possessed by the sense of a being at once *excessive* and *identical* with the Self: great enough to be God, interior enough to be *Me*."

AGREEMENT.

All the religions in the world—

- (1) Begin with the divided self and the struggle.

- (2) They involve the change of personal centre and the surrender of the lower self.
 - (3) They express the *appearance* of exteriority of the helping power and yet account for our sense of union with it.
-

RATIONALISM.

"If we look on man's whole mental life as it exists, on the life of men that lies in them apart from their learning and Science, and that they inwardly and privately follow, we have to confess that the part of which Rationalism can give an account is relatively superficial." (*Prof. James.*)

It is the part that has the *prestige* undoubtedly, for it has the loquacity, it can challenge you for proofs and chop logic, and put you down with words. But it will fail to convince or convert you all the same, if your dumb intuitions are opposed to its conclusions. If you have intuitions at all, they come from a deeper level of your nature

than the loquacious level which rationalism inhabits. Your whole sub-conscious life, your impulses, your faiths, your needs, your divinations have prepared the premises, of which your consciousness now feels the weight of the result; and something in you absolutely knows that that result must be truer than any logic-chopping rationalistic talk, however clever that may contradict it. The inferiority of the rationalistic level in founding belief is just as manifest when rationalism argues for religion as when it argues against it. Our impulsive belief is here always what sets up the original body of truth, and our articulately verbalized philosophy is but its showy translation into formulas. The unreasoned and immediate assurance is the deep thing in us. The reasoned argument is but a surface exhibition.

"Even admitted truths," says Mill, "are apt to lose their interest for us unless stimulated by collision with the contradictory error." And progress goes on by conflict through struggle. True! But here is also

the other side of the question. We believe in Euclid or in the ordinary principles of conduct, is it necessary then for some people to be constantly denying that two sides of a triangle are greater than the third, or doubting that murder is objectionable? An opinion, sirs, gains vividness rather from constant application to conduct than from habitual opposition.

THE TALENT OF SILENCE.

The suffering man ought to consume his own smoke; there is no good in emitting *smoke* till you have made it into *fire*, which in the metaphorical sense too, all smoke is capable of becoming.

A man that cannot hold his *peace* till the time come for speaking and acting is no right man.

A man is not strong who takes convulsive fits, though six men cannot hold him then.

He that can walk under the heaviest weight without staggering, is strong.

Religions usually claim to be wonderful *inner paths* (trap door) to a supernatural kind (subterranean tunnel) of *happiness*.

THEODORE PARKER.

"I have done wrong things enough in my life, and do them now; I miss the mark, draw the bow, and try again. But I cannot sit down and whine and groan against nonexistent evil." —

MARIE BASHKIRTSEFF.

"I enjoy weeping, I enjoy my despair. I enjoy being exasperated and sad. I feel as if there were so many diversions. I cry, I grieve and at the same time I am pleased—no, not exactly that—I know not how to express it. But everything in life pleases me, and in the midst of my prayers for happiness, I find myself happy at being miserable. It is not I who undergo all this—my body weeps and cries; but something inside of me, which is above me, is glad of it all." —

HEALTHY-MINDED OPTIMISM.

All invasive moral states and passionate

enthusiasms make one feelingless to evil in some direction. The common penalties cease to deter the heroic patriot, the.....usual prudences are flung by the lover to the winds. When the passion is extreme, suffering may actually be gloried in, provided it be for the ideal cause, death may lose its sting, the grave its victory. In these states, the ordinary contrast of good and evil seems to be swallowed up in a higher denomination, an omnipotent excitement which engulfs the evil, and which the human being welcomes as the crowning experience of his life.

“Would you escape from every ill? Never lose this *Recollection* of God, neither in prosperity, nor in adversity, nor on any occasion whichever it be. Invoke not, to excuse yourself from this duty, either the difficulty or the importance of your business, for you can always *remember* that God sees you, that you are under His eye, with Him. If a thousand times an hour you forget Him, *reanimate a thousand times* the Recollection. If you cannot practise this exercise continuously,

at least make yourself as familiar with it as possible; and like unto those who in a rigorous winter draw near the fire as often as they can, go as often as you can to that ardent fire which will warm your soul."

While reading or engaged otherwise, the usually wandering mind, kept with God, Peace, Bliss = Recollection leading to Conversion.

Sectarian Scientists (Like Sir Leslie Stephen), if they had their way, would practise far worse intolerance on men of Religion to-day than ever the Church people did on Scientists. Science-Sectarianism is growing bigoted enough to give no quarters to religion, if it can help. But, wait dear Utilitarians, Religion is nothing, if it is not useful.

Science = mounting the house top to reach the stars. Religion makes use of Nature just as much as and even more than Science employs her. Rainbow, Moon, land-scapes, billowy ocean, glorious Himayalas, stars, cascades, laughing

streams throw the man of Religion into the very heart of Nature, transcendental Ecstasy ; whereas the Scientist remains struggling at the surface, counting the leaves and registering the passing hues and forms.

With all her classifications and nomenclatures, hearsays and wrappings, classical namings and cobwebs of analyses, and Pharisaic airs, Science falls only like the faintest gauze before the reality—hardly concealing a single blade of grass or damaging the light of the tiniest star. God could not be hid under the heaps of Scientific terms. They call It the Unknowable, the very Soul of all *knowledge* !

Science begins with *foot*, the unit of measurement ; Religion right with the *heart*.

It is no good trying to set straight the roof and chimneys when the whole foundation is absent.

Professor James sums up his Gifford Lectures thus :—

1. That the visible world is part of a more spiritual universe from which it draws its chief significance ;

2. That union (or harmonious relation) with that higher universe is our true end.

De-anthropomorphization.

Object—*Science* deals with it.

Subject {	1. <i>Philosophy</i> tries to treat of it, but in so doing must evidently make an object of it.
	2. <i>Religion</i> feels it.

Science and Philosophy offer only a *printed bill of fare* as the equivalent for a *solid meal*.

In Science :—

As in stereoscopic or kinetoscopic pictures *seen outside the instrument* (Self, religion), the third dimension, the movement, the vital element are not there. We get a beautiful picture of an express train supposed to be moving but where in the picture, is the energy or the fifty miles an hour ?

Philosophy deals with <i>thought</i> .	} Subject
Religion with <i>feeling</i> (tonic)	
Morality with <i>conduct</i> .	

Science with objective facts.

God is not *known*, He is not *understood*,
(but by *religion*). He is *used* :—

Sometimes as meat-purveyor,

Sometimes as moral support,

Sometimes as friend,

Sometimes as an object of love.

Botanist knows the mango,

Gardener looks after it,

The boy eats it.

BRAIN.

"The *body* of our thought-consciousness consists of feeling, and only the *form* constitutes what we distinguish as intelligence. The intellectual element is limited to recognition of the co-existences and sequences among sensations and co-ordination of feelings.

That part which we ordinarily ignore when speaking of *mind* is its essential part, *viz.*, feelings. The emotions are the masters, the intellect is the servant. Little can be done by improving the servant (intellect), while the master (feelings) remain unimproved. The guidance of acts through perception and

reason has for its end the satisfaction of feelings which at once prompt the acts and yield the energy for performance of the acts; for all the exertions daily gone through, whether accompanied by agreeable or disagreeable feelings, are gone through that certain other feelings may be obtained or avoided."

H. Spencer.

Belief is great, life-giving.

The history of a nation becomes fruitful, soul-elavating, great as it believes.

These Arabs, the man Mohammed, and that one century, is it not as if a spark had fallen. one spark, on a world of what seemed black unnoticeable sand ; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada !

Whoever lives not wholly in this Divine Idea, or living partially in it, struggles not, as for the one good, to live wholly in it,—he is, let him live where else he likes, in what pomps and prosperities he likes, no Library Man ; he is, says Fitch, a Bungler, a Non-Entity.

Scepticism means not intellectual Doubt

alone, but moral Doubt ; all sorts of infidelity, insincerity, spiritual paralysis.

While an evil is very great, it attracts little or no attention ; when from one or other cause it is mitigated, recognition of it brings efforts to decrease it ; and when it has much diminished, there comes a demand that strong measures shall be taken for its extinction. Natural means having done so much, a peremptory call for artificial means arises. As in drunkenness.

H. Spencer.

The Carlylean theory of the Great Man and his achievements is defective as it absolutely *ignores* the genesis of social structures and functions which has been going on through the ages. It is as though a child seeing for the first time a tree, from which a gardener is here cutting off a branch and there pruning away smaller parts, should regard the gardener the only visible agent, as the creator of the whole structure.

“Augustus was sensible that mankind is

governed by names; nor was he deceived in his expectation, that the senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom." *Gibbons.*

I am the Sun, जगत (world) is mere तरवार (beam) in Me.

Spiritual study in solitude combined with regular entering into silence, properly conducted, will develop that heroic Truth-Consciousness whereby the sins, sorrows, thought of body, and bodily fears will fall off as a scab when the wound is healed.

Belief I define to be the healthy act of a man's mind. We have our mind, given to us, not that it may cavil and argue, but that it may see into something, give us clear belief and understanding about something, wherein we are then to proceed to act. A man lives by believing something.

HEROES.

"They were men of such magnitude that they could not live unrealities,—clouds, froth

and all inanity gave way under them ; there was no footing for them but on firm earth ; no rest or regular motion for them, if they got not footing there." —————

CREEDS.

The more evident the truth, the more difficult to understand its efficacy at a particular conjuncture. A syllogism or a "Self-evident truth" is not a thing walking about on two legs, which suddenly catches hold of people and converts them. The truth was always there, and the secret must lie in the *variable*, not in the *constant* factor.

—————

THEOLOGIES.

The great theological controversies are the conflict of rival solutions of one great problem : how to reconcile philosophy to superstition.

Theology = Reason put in chains, forced to grind the philosophical mill and bring out the orthodox dogma.

—————

SIR JOHN LUBBOCK.

It is not too much to say that the horrible

dread of unknown evil hangs like a thick cloud over *savage life* and embitters every pleasure. Cf. Jos. Addison's Essay on Pleasure. Memento Mori—which explains the reason for it.

"The advantage which disciplined soldiers have over undisciplined hordes follows chiefly from the *confidence* which each man feels in his comrades."

(Darwin.)

विनश्यत्स्वविनश्यतं यः पश्यति स पश्यति ।

All the definitions of health or disease given so far have been imperfect and incomplete.

Health = that state of body and mind where God is visible far and near. (Short-sightedness and long-sightedness both cured in and out). The health-degree of all other conditions is to be measured by this standard.

Forms which grow round a substance; if we rightly understand that, will correspond to the real nature and purport of it, will be true, good;

Forms which are *consciously* put round a substance, bad. ———

Smooth—shaven Respectabilities not a few one finds, that are not good for much.

Small thanks to a man for keeping his hands clean, who would not touch the work but with gloves on! ———

The wild rude Sincerity, direct from Nature, is not glib in answering from the witness box; in your small-debt *pie-powder* court, he is scouted as a counterfeit. ———

My system is not for promulgation *first* of all, *it is for serving myself to live by.*

—
"The man's (Cromwell's) misery, as man's misery always does, came of his greatness."

All his (Cromwell's) great enterprises were commenced with prayer. In dark inextricable-looking difficulties, his officers and he used to assemble, and pray alternately, for hours, for days, till some definite resolution rose among them, some door of hope, as they would name it, disclosed itself. A superior man must have reticence in him. If he walk wearing his

heart upon his sleeve for daws to peck at,
his journey will not extend far! There is no
use for any man's taking up his abode in a
house built of glass

The noble silent men, scattered here and
there, each in his department, silently
thinking, silently working, whom no morning
newspaper makes mention of! They are the
salt of the Earth. A country that has none
or few of these is like a forest which has
no *roots*, which has all turned into *leaves* and
boughs.

"Seekest thou great things, seek them
not,"

The Sun may be dimmed many a time,
but the Sun does not let itself grow a Dimness.
So a Hero.

Scepticism writing on Belief is equivalent
to Blindness laying down the Laws of Optics.

Self-deception, once yielded to, all other
deceptions follow naturally more and more.

What a paltry patchwork of theatrical
paper-mantles, tinsel and mummery had this
man (Napoleon) wrapped his Own Great

Reality in, thinking to make It more real thereby. The man was given up to strong delusion *that he should believe a lie*, a fearful but most sure calamity.

किं तेन न कृतं पापं चौरैर्यात्मापहारिणा

योऽन्यथा सन्त मात्मानमन्यथा प्रतिपद्यते ॥

(सनतसुजात, महाभारत)

“What sin is not committed by that thief who steals away his own self by regarding his self as one thing while it is a different thing.”

THE FAITH.

What care I for caste or creed ?

It is the deed, it is the deed.

What for class or what for clan ?

It is the man, it is the man ;

Heirs of love, and joy, and woe,

Who is high and who is low ?

Mountain, valley, sky and sea,

Are for all humanity.

What care I for robe or stole ?

It is the soul, it is the soul ;

What for crown, or what for crest ?

It is the heart within the breast ;

It is the faith, it is the hope,

It is the struggle up the slope ;

It is the brain and eye to see,

One God and one humanity.

THE OPEN SECRET.

The divine Idea that lies at the bottom of Appearance ; open to all, seen by almost none.

World = realized Thought of God.

This sacred mystery while others forget it, the prophet or poet knows it, *he has been driven to know it*, he finds himself living in it, bound to live in it. For him it is no hearsay, but a direct Insight and Belief, whosoever may live in the shows of things, for him it is a necessity of Nature to live in the very fact of things.

POET.

The Greeks fabled of Sphere-Harmonies: it was the feeling they had of the inner structure of Nature. Poetry is musical thought. The Poet is he who *thinks* in song. It is a man's sincerity and depth of vision that makes him a poet. See *deep enough* and you see *musically*; *the heart of Nature being everywhere music, if you can only reach it.*

"To the mean eye all things are trivial as certainly as to the jaundiced eye they are yellow "

(Carlyle.)

We will not estimate the Sun by the quantity of gas light it saves us.

"To *know* a thing, what we call knowing, a man must first *love* the thing, sympathise with it; that is, be virtuously related to it."

If he have not the courage to put down his own selfishness at every turn, the courage to stand by the *dangerous true*, at every turn, shall he know?

Your morality and insight are always of the same dimension. Whatever is truly great springs up from the inarticulate deeps.

ISLAM IS ALL.

Is not every true Reformer, by the nature of him, a Priest first of all? He appeals to heaven's invisible justice against Earth's visible force; knows that it, the invisible, is strong and alone strong. He is a *seer*, seeing through the shows of things; he is a believer. At all turns, a man who will *do* faithfully, needs to *believe* firmly. If he have to ask at every turn the world's suffrage, if he cannot dispense with the world's suffrage, and

make his own suffrage serve, he is a *poor-eye servant*; the work committed to him will be misdome.

SINCERE CANT.

"You do not believe," said Coleridge, "you only believe that you believe."

The spiritual will always body itself forth in the temporal history of men; the spiritual is the beginning of the temporal.

The merit of originality is not novelty, it is sincerity. The believing man is the original man; whatsoever he believes, he believes it for himself, not for another.

Every worker in all spheres is a worker not on *semblance* (दुन्या) but on *substance*.

LUTHER.

Perhaps no man of so humble, peaceable a disposition ever filled the world with contention. We cannot but see that he would have loved privacy, quiet diligence in the shade; that it was against his will he ever became a notoriety.

"These words of mine, words of truth and

soberness, aiming faithfully as human inability would allow to promote God's truth on Earth, and save Men's souls, you, God's vice-regent on Earth, answer them by the hangman and fire! you will burn me and them for answer to the God's message they strove to bring you? You are not God's vice-regent, you are another's than His, I think! I take your Bull as an emparchmented Lie and burn *it*, You will do what you see good next; this is what I *do*."

"I stand on this, since you drive me to it. Standing on this, I a poor monk, am stronger than you all. I stand solitary, friendless, but on God's Truth; you with your tiaras, triple hats, with your treasures and armouries, thunders spiritual and temporal, stand on the Devil's Lie, and are not so strong!"

DIET OF WORMS.

The world's pomp and power sits there on this hand, on that stands up for God's Truth, one man, the poor minor Hans Luther's son. Friends had remindel him of Huss, advised him not to go; he would not be advised. A

large company of friends rode out to meet him, with still more earnest warnings; he answered, "Were there as many Devils in Worms as there are roof-tiles I would on."

I have seen and defied innumerable Devils. "Duke George of Leipzig, Duke George is not equal to one Devil—far short of a Devil; If I had business at Leipzig, I would ride into Leipzig, though it rained Duke Georges for nine days running."

Peace? A brutal lethargy is peaceable, the noisome grave is peaceable. We hope for a living peace, not a dead one!

We may say the Old never dies till this happen, till all the soul of good that was in it have got itself transfused into the practical New.

It is with all things as with the ebbing of the sea: you look at the waves oscillating hither, thither on the beach; for minutes you cannot tell how it is going; look in half-an-hour where it is! Look in half a century where your caste system goes!

Noble strength, very different from spasmodic violence.

Give a thing time, if it can succeed, it is a right thing.

Alas, is it not too true that many men in the van do always, like Russian soldiers, march into the ditch of Schweidnitz, and fill it up with their dead bodies, that the rear may pass over them dry-shod and gain the honour?

JOHN KNOX.

Had he been a poor Half-and-half, he could have crouched into the corner like so many others; Scotland had not been delivered; and Knox had been without blame.

Knox, Buddha, Mohammed, Cromwell..... commenced their apparent work after 40.

He is a criminal forsaking his post who holds the word that is in him silent.

Knox felt what a baptism he was called to be baptised withal. *He burst into tears.*

"He lies there," said the Earl of Morton, at his grave, "*who never feared the face of man.*"

TOLERANCE.

But on the whole, we are not altogether here to tolerate! We are here to resist, to control, to vanquish withal. We do not tolerate Falsehoods, Theories, Iniquities, when they fasten on us. Get behind me, Satan, I will take—. Smooth Falsehood is not order; it is the general sum total of *Disorder*. Order is Truth.

WHAT IS HEROISM?

Faith in the Invisible, not as real only, but as the only Reality. Time through every meanest moment *of it* resting on Eternity.

If we see into any thing and not *merely dismiss it with a name*, there is wonder for us at every turn.

The green flowery rock-built earth, the trees, the mountains, rivers, many sounding seas:—that great deep sea of azure that swims overhead; the winds sweeping through it; the black cloud fashioning itself together, now pouring out fire, now hail and rain; what *is* it? Ay, what? At bottom we do not yet know; we can never know at all. It *is not* by

our superior Insight that we escape the difficulty; it is by our superior levity, our inattention, our *want* of insight. It is by not thinking that we cease to wonder at it.

Science has done much for us; but it is a poor Science that would hide from us the great deep infinitude of Unknowable.

WORSHIP

WORSHIP IS TRANSCENDENT WONDER,
Every object a window through which we may look into Infinitude itself. Every admiration, adoration of a star or natural object is a root or fibre of the tree of Spirit Life, but the deepest root of all—the tap root—is the wonder at Man Himself.

WORSHIP = WONDERMENT.

Wonderment at one object = Element (differential). Continuous wonderment at all the objects coming up consecutively in view makes *the child-like* pure Saint. In other words, integration of wonderment or

$$\begin{array}{ccccccc}
 & \text{root} & & & & & \\
 f & \text{Wonder} & D & \text{object} = & \text{Mahatma} & & \\
 "I & & "at & "x = & \text{appearance} & \text{Log} & x^a \\
 \text{Wonder} = & \frac{a}{x} & & & & &
 \end{array}$$

Trying to prove to others your faith by logic-chopping is to sow fear in your own heart.

The Hero is a Hero at all points; in the soul and thought of him first of all. "Sincerity, I think, is better than grace." (Carlyle.)

A lever held farther away from the fulcrum works more effectively. And so a suggestion (in the normal state) the more indirect it is, the more effective.

The first duty for man is still that of subduing *fear*. We must get rid of fear: we cannot act at all till then. A man's acts are slavish, not true, but specious; his very thoughts are false, he thinks too as a slave and coward, till he have got Fear under his feet. Now and always the completeness of his victory over Fear will determine how much

of a man he is.

Old Norse kings, about to die, had their body laid into a ship ; the ship sent forth, with sails set and slow fire burning it, that once out at sea, it might blaze up in flame, and in such manner bury worthily the old hero, at once *in the sky and in the ocean !*

"Such as are thy habitual thoughts, such also will be the character of thy mind ; for the soul is dyed by the thoughts." (*Marcus Aurelius.*)

Conscience = Persistent social instinct, looking backwards and serving as a guide for the future.

डट कर खड़ा हूँ खौफ से, खाली जहान में
 तसकीने-दिल भरी है मेरे दिल में जान में
 शव हो, हवा हो, धूप हो, तूफान हो, छेड़ छाड़
 जंगल के पेड़ कब इन्हें खाते हैं ध्यान में
 गरदिश से रोज़गार के हिल जाय जिसका दिल,
 इन्सान हो के कम है दरख्तों से शान में

What is Science but a kind
 Of wantonness and luxury of the mind.
 A greediness and gluttony of the brain,

That longs to eat forbidden fruit again;
And grows more desperate like the worst
 diseases.
Upon the nobler part, the mind it seizes?

Ques.—If mind was under law, moral responsibility could not exist?

Ans.—When we stumble over a stone, we attach no responsibility to the stone: we neither punish nor reward it. But if a dog trips us up by running between our legs, we hold him responsible and administer punishment. Wherever we have reason to believe that punishment or reward will be effectual in procuring what we desire or preventing what we dislike, there we place responsibility, that means simply adding a new link to the chain of causation, (already in operation). *An idiot or infant not responsible.*

By punishment or reward we aim at creating a stronger desire than the desire to steal; *viz.*, the desire to avoid the pain of punishment.

"Pain may be likened to the heat produced

in a machine by destructive friction, and pleasure to that musical hum which comes from a machine that is doing its work without injury to itself."

Every individual lives, moves, and has his being under the influence of the opinions and feelings of those of his fellows with whom he comes in social contact.

ORIGIN OF FEAR.

During the ages of Evolution, as the nature of man grew from the solitary into the social, his social dependence constantly increased. With this increase of social dependence, increased his Fear of the loss of social help, until the fear became *instinctive*. Now it works unconsciously like the breathing process.

NEEDED

(spiritual) Solitude (the parent of fearlessness) in society (*parent of love*).

History of Progress = "continuous adjustment of the internal relations of each individual to the external relations."

Ethics appeal to *conduct*.

Religion to *motive*.

As a debt to humanity, in order to work at your best, as an obligation to the future, you must have a clear Conscience and even no conscience as to the past.

"Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, let him utter no agreeable falsehood; that is the eternal law." (*Manu*).

Fear of God is the beginning of wisdom

Morality = Respect for social order, seeing in others what we see in one body called mine.

Abuse of morality = Sense of possession, and loss of *independence*.

Often enough the rule has been:—

The more religious the people, the more conspicuous was their lack of morals.

"Those who only respected human life,

because God had forbidden murder, have set their mark upon Europe in fifteen centuries of blood and fire." (Clifford Lectures on Ethics and Religion).

The moral beauty of the "*beatitudes*" is certainly marred by the suggestion of a more than compensating reward.

"Man's unhappiness comes of his greatness; it is because there is an infinite in him which with all his cunning he cannot quite bury under the finite." (Carlyle.)

Rama's creed	{	<p>O Rama, let this body belong to the public.</p> <p><i>And let us live together, you and I, you and I.</i></p>
-----------------	---	--

बाहर काम कर आये, तो घर में आ बैठे । बस मैं और तुम ।

Sin = Disobedience of God.

Obedience = doing just that which will keep you with Him. If the God-man understands the language even of birds and animals, why not of the different sects in the country ?

People quarrel because they do not

understand each other's language.

वह एक दूसरे की बोली नहीं समझते

Jnani understands all, *i. e.*, loves all, defends all. Understanding is defending.

When we dig deep enough, water comes out. So with tears.

Dirt is riches in the wrong place.

Ethical Process = "Progress from self-interest to self-annihilation." (*Hartley.*)

Names (पद) are "noise and smoke," the important point is to have a clear and adequate conception of the fact signified by a name.

Heavy tax is levied upon all forms of success, and failure is one of the commonest disguises assumed by blessings.

Bee-hive communistic society	{	<p>To each according to his need.</p> <p>From each according to his capacity.</p>
------------------------------------	---	---

Each bee has its duty and none has any rights.

STRONG IN WILL

"To live, to seek, to find and not yield."

"It may be that the gulfs will wash us down,
It may be we shall touch the Happy Isles,
But something ere the end,
Some work of noble note may yet be done."

When a colony reaches the limit of possible expansion, *the surplus population must be disposed of somehow*; or the fierce struggle must recommence and destroy the peace. There is no escape from division, civil war, bickering etc; except in putting checks to *further increase of population* and emigration.

THE FATE OF GOLDEN RULE.

"Do as you would be done by," i. e.,

Put yourself in the place of the man towards whom your action is directed.

Could you put yourself in the place of the robber and apply the Golden Rule?

It is the refusal to continue the struggle for existence. The followers of the Golden

Rule may indulge in hopes of Heaven, but they must reckon with the certainty that other people will be masters of the Earth.

In most Institutions, the prosperity and glory of the soul-saving machine become the end, instead of a means, of soul-saving.

Course of Nature is neither moral
nor immoral
but non-moral

Error which is not pleasant is surely the worst form of wrong.

Shakti! "Nature wants nothing but a fair field and free play for her darling, the strongest."

Having created God in their own image, theologians find no difficulty in ascribing to Him their own motives.

The process of Evolution undoubtedly involves a constant remodelling of the organism in adaptation to new conditions ; but it depends

on the nature of those conditions whether the direction of the modifications effected shall be upward or downward.

The fittest in far future should be the lowest forms of life living in an extreme cold. cf. Moon.

As surely as I am not identical with the shadow of name ; so I am not the body.

Cf, monkey on tree and tiger with shadow.

Visual sensations, if vivid, raise the rate of respiration.

Every pleasure increases vitality ; every pain (feeling of melancholy) decreases vitality.

Sunshine raises the rate of respiration ;

Raised respiration is an index of raised vital activities in general.

There is no such tonic as happiness.

Morality springs from the meditation

I AM Bliss in All.

Peace in the heart makes us fit to survive.

He wins in the struggle who carries *more happiness* within his heart. The vitality and life of the sorrowstricken is sapped.

(Evolution proceeds) from indefinite incoherent homogeneity to *definite coherent heterogeneity*.

The ideally moral man is one in whom the Moving Equilibrium is perfect.

"We must recognize the fact that, considered apart from other effects, it is immoral so to treat the body as in any way to diminish the fulness or vigour of its vitality."

(Herbert Spencer.)

Questions of eating and drinking have supreme moral significance.

Immorality = persevering in actions repugnant to the sensations (and feelings) and neglecting actions which the sensations prompt.

(H. Spencer.)

Sentient existence can evolve only on

condition that pleasure-giving acts are life-sustaining acts. —————

Pain.

Craving or negative pain accompanies the under-activity of an organ.

And positive pain accompanies its over-activity; —————

Pleasure accompanies its normal activity.

—————

In a *jnani* (ज्ञानी) the feeling of obligation plays no part and so his acts are *purely moral*, being *guided by love* and joy-inspiring.

—————

True morality is free of fear (fear—social, political or religious) and obligation; not tacit and vague but overt and definite; not ultimate but proximate; each organ and the whole organism.

—————

Perfect Morality = Justice (fulfilment of contracts) and beneficence.

Where satisfaction to self is identical with positive benefit to others.

Where the *Complete living* of the individual consists with, and conduces to the complete living of all.

It is quite consistent to assert that happiness is the ultimate aim of action, and at the same time to deny that it can be reached by making it the immediate aim.

In order to *get* them one *must forget* them.

All desires are nascent forms of the feelings to be obtained by the efforts they prompt.

"The sense of duty or moral obligation is transitory and will diminish as fast as moralization increases." (H. Spencer.)

The individual who is inadequately egoistic loses more or less of his ability to be altruistic.

Extreme altruism is suicidal.

Society everywhere is in conspiracy against the manhood of everyone of its members.

(Emerson).

Let us aspire and move,

We may be commonplace men,
but life is itself a commonplace.

"Persistence in performing a duty ends in making it a pleasure."

In a perfect ज्ञानी, right acts (deeds) become as *spontaneously imperative* as the demands of healthy appetites. That which is ultimately good brings as much immediate satisfaction as the cravings and sensations when answered.

Thus highest morality is just such an adjustment of inner relations to outer relations that the *good outside* becomes *greatest joy within*. And this is in *jnani*.

If some action is performed under the obedience of moral obligation, the fact proves that the special faculty concerned is not equal to its function, and the moral conduct has not become the normal or *natural* conduct.

Each has a private interest in public morals and profits by improving them.

Lack of benevolence might be at worst immoral but lack of exactness and right sense of proportion is stupidity.

"To sacrifice exactness and due proportion for supposed benevolence is unjust and in reality irreligious."

JUSTICE *or* BALANCED STATE.

A mass of matter, of whatever kind, maintains its internal equilibrium so long as its component particles severally stand toward their neighbour in euclidistant positions. Each molecule performing its rhythmic movements, bounded by the like spaces, required for the movements of those around.

Sentient beings have progressed from low to high types under the law that the superior shall profit by their superiority and the inferior shall suffer from their inferiority.

According to Biology

If the life led under given social conditions is such that suffering is daily inflicted, or is daily displayed by associates, *sympathy cannot grow*. For *the growth of sympathy*, environment should be pleasing and encouraging.

Fertility must diminish along with high

mental development.

(H. Spencer, *Principles of Biology*,
P. 367 to 377.)

Cadences are the comments of the emotions
on the propositions of the intellect.

Vedanta = active sympathy to such a
degree that *Altruism* and
Egoism become indetical to us.

"Reform is a thing which has to be kept at
a distance to please us." Burke.

Hard to break off from our social moorings!

"Personality is the lever of History."
(Benson)

Every reform was once a private opinion,
and an Institution is the lengthened shadow of
one man. (Emerson.)

A community is adorned not by great men
with small views, but small men with great
views.

What are heroes for, if not to put heroism in those around them ?

The religious leaders, *they begin to kick when you prick.*

We fear social ostracism a little too much as children fear to go into the dark.

It is *steering*, not drifting that can save any society.

We have to solve the riddle of the new sphinx or we die.

Garibaldi, while living in a hotel in Italy, heard that a man was running amuck with a sword in hand and threatening the lives of all he saw and met. There were hundreds of persons, but none could venture forth and put him down. Garibaldi hearing of it came out of his room when, all the rest were flying away, and without sword or stick in hand ran up to the man and said, "Stop there and throw down your sword." The man stopped and threw down the sword instantly.

Let us accept light whensoever it comes.

Let us not ignore the Past but the Past has to be adapted to the Present so as to rise into a good and glorious Future.

One problem could be solved by

1. Arithmetic, Mensuration, Algebra, Geometry, Differential Calculus, Co-ordinate Geometry.

So, the different religions can reach a solution through different means.

2. Rills come from different springs, follow their own courses, meet at last in the large stream.

3. Students from different villages study in their respective village schools; unite in town school; those again in Colleges; these latter in a University.

4. Would you like all the trees in your graden to be possessed of monotonous uniformity? By no means. So is variety, diversity welcome to the Gardener of this world.

5. Surgical operation is necessary where an inflammation has gathered head. So should healthy public opinion cut off the

injurious boils on the body politic.

6. Criticisms round off our punctilliousness and cure our one-sidedness, make us exact.

My heart leaps up in sighs
As I see the passing by,
After Thee, the clouds gather,
For me it is a rainy weather.

Belief:

Believe in God—But believe in (or depend on) nothing else.

Love God—But love nothing of show and form.

{ Belief in form = idolatry }
{ Love of form = carnality }

Peace within me, Peace without me,
Peace to the right of me, Peace to the left
of me, Peace before me, Peace behind me,
Peace above me, Peace below me.

When industry and virtue meet and kiss.
Holy their union, and the fruit is Bliss.

“Who, though ever ready to bow down to
the dust before the majesty of Truth when it

conquers their intellects, breathe nothing but the pure mountain-air of free thought and free inquiry."

EVERY HUMAN SOUL IS IN NEED.

It is a *spiritual* and *causal* need which takes the form, in souls, of a particular development, of a deep and inexpressible hunger, which the outward things of life, however abundantly they may be possessed, can never satisfy.

RIGHTEOUSNESS

Blessed are they who earnestly and intelligently seek righteousness. Not in any of the three worlds can the soul find lasting satisfaction, apart from the realization of righteousness. Bodied or disembodied, it is ceaselessly driven on by the discipline of suffering, until at last, in its extremity, it flies to its only refuge—righteousness.

They who seek unconsciously, although for a time they may bathe in a sea of pleasure, are not blessed, for they are carving out for themselves pathways of suffering, over which they must walk with torn and wounded feet.

and their hunger will increase, and the soul will cry out for its lost heritage *which stops all struggle.*

When I am pure.

I shall have solved the mystery of life.

I shall be sure,

I am in Truth, and Truth abides in me.

I shall be safe and save, and wholly free.

When I am pure.

It is the custom of men to wander about in this world of effects and to mistake its illusions for realities, eternally transposing and re-adjusting these effects in order to arrive at a solution of human problems, instead of reaching down to the underlying cause which is at once the centre of unification and the basis upon which to build a peace-giving solution of human life.

Though walking in the midst of Hell, its flames fall back before and around him, so that not one hair of his head can be singed.

He is like a man who has climbed a mountain, and thereby risen above all the disturbing currents in the valleys below him.

The clouds *pour down their* rain, the *thunders roll* and the *lightnings flash*, the *fogs obscure* and the hurricanes uproot and destroy, but they cannot reach him on the calm heights where he stands, and where he dwells in continual sunshine and peace.

Foregoing self, the Universe grows I.

The secret of Life is to find the Divine Centre within oneself and to live in and from that, instead of in that outer circumference of disturbances. All the yesterdays of such a person are the tide-washed and untrodden sands; no sin shall rise up against him to torment and accuse him and destroy his sacred peace. His to-morrows are as seeds which shall germinate, bursting into beauty and potency of life, no doubt shall shake his trust, no uncertainty rob him of repose. The *Present* is his, only in the immortal Present does he live, and it is as the eternal vault of blue above which looks down silently and calmly, yet radiant with purity and light.

When wilt thou learn thy lessons, O child

of earth! All thy sorrows cry out against thee; every pain is thy just accuser, and thy griefs are *but the shadows of thy unworthy and perishable self.*

The Kingdom of Heaven is thine; how long wilt thou reject it, preferring the lurid atmosphere of Hell, that is, the shadow of thy *self-seeking self,*

The spiritual Heart of man is the Heart of the Universe. By no theological subterfuge shall he trick the Law of his being, which shall shatter all his selfish makeshifts and excuses for God-thought and God-life.

If he will but quarry the mine of his own Soul, he shall find there the central Rock on which to build in safety.

Thy sins are not thyself, they are not any part of thyself; they are *diseases which thou hast come to love.*

The great arch lets storm rage under it and trains lead their heavy tonnage over it, and the arch is strong by virtue of the hollowness underneath, and a wise man becomes

strong and invincible by emptying himself.

It is nothing to thee that thy neighbour should speak falsely of thee, but it is much to thee that thou shouldst resist him, and seek to justify thyself, for by so doing thou givest life and vitality to thy neighbour's falseness, so that thou art injured and distressed. By thy passionate resistance thou galvanizest into life and receive into thyself the enemy's wrong thought.

He who says, "I have tried Meekness, and it has failed," has not tried Meekness.

It cannot be tried as an experiment.

It is only arrived at by unreserved self-sacrifice,

The unrighteous man is vulnerable at almost every point; he is continually suffering (as he imagines) at the hands of others.

The righteous man thinks and lo! he has already accomplished! He speaks, and, behold! a world hangs upon his simple utterances.

I laugh and laugh as I see plants, animals, men all dancing like iron-filings under the

magnet of my Hypnotizing Maya.

Death is inevitable: why not select death in life? Children when they just taste a mango, cannot stop eating. Such is the taste of death-in-life (मौत की चाशनी)

DIFFERENCE BETWEEN LOVE AND CUPIDITY.

Love (प्रेम, भक्ति) :—in *Beauty* that frees; that is, dazzling snows and sunset, such as we want to enjoy with others.

Cupidity (मोह, स्नेह) :—appreciates *Beauty* that enslaves; that is, in wife (or women etc); such as we want to engross or possess exclusively.

Bhakti (love) expands one's self.

Moha (cupidity) contracts.

We might have (गीता भक्ति, or गीता मोह as in गीता फैलाना.)

Bhakti turns the mind from liquid into gaseous state, as it were, and so naturally we want to share the pleasure with others, just as

the fluid minded child does.

Moha converts the *liquid* into *solid*.

Thou who criest to man and God for liberty, liberate thyself! Pursue not a shadow without and ignore the substance within.

Do not run away with the chains about thee (in the name of freedom) ; but break them and stand free.

Anything that makes you stumble, brush it off (मक्खी की तरह उड़ा दो)

Some men pass through the world as destructive forces, like the tornado or the avalanche, but they are not great, they are to greatness as the avalanche is to the mountain.

Few contemplate the mountain at whose base they live, and fewer still essay to explore it. But in the distance the small things disappear, and then the solitary beauty of the mountain is perceived.

That work which defends religion perishes ; it is *religion* that lives.

Drug your soul no longer with the poisons of false beliefs. In a fleeting moment of self-forgetfulness the smallest soul becomes great; extend that moment indefinitely, and there is a great *life*, a great soul.

..... Hell is the preparation for Heaven. The presumptuousness of the small may, for a time, obscure the humility of the great, but it is at last swallowed up by it as the noisy river is lost in the calm ocean.

Let thy book first live in thee, then shalt thou live in thy book.

Let there be nothing within thee that is not very beautiful and very gentle, and then will there be nothing without thee that is not beautified and softened by the spell of thy presence.

GURU GOBIND SINGH.

He hunts a lion, flays him, sews the skin on the body of an ass., and sends the donkey to the town. People run away in fear. The donkey brays on seeing other donkeys. People discover the cheat, and kill the animal.

Lesson (उपदेश)—If ye want to wear the

sinha-garb (lion-skin), you must forget in *toto* all about your old castes and creeds, must give up entirely the previous braying habits.

To *Pyare* (the beloved):—

See to what you have to do. What others should do, you need consider only when they come to seek your counsel, which they must when you have shewn yourself to be true to yourself. Take up the work next to your hand for its own sake and then will the work nearest to your heart search you out. It is always the individual reform that grows into national reform. Slender, tiny fibres of rills and rivulets begin to flow from this direction and that, and lo! we see them full soon organized into a river. Darlie! look not to others; flow, flow yourself as a stream with full faith that the Sun that melts you is not dead in your neighbourhood; fellow-streams must be simultaneously running down to meet you. Flow, flow, work, work.

असम-दृष्टि

1. Stream may be curved, but not the water.

2. Sugarcane (इन्डु) may be crooked, but not the sweet juice.

3. The body may be defective and not the soul.

Nov. 1, 1905 Vyas Ghat (व्यास घाट).
 Nov. 6, evening 1905, Vyas Ashram (व्यास आश्रम)
 (after 5 years). Entered the Forest of Arden
 (or the Garden of Eden), the Promised Land.

When we speak of the limit of $\frac{a^2 - b^2}{a - b}$ when $a = b$, we do not mean the *limit of the numerator* divided by the *limit of the denominator*; but we mean the *limit of the quotient* resulting from actually dividing the numerator by the denominator, which when a made equal to b is $2a$.

This shows that *ratio* is a quantity quite independent of the separate value of either of the original quantities.

[Cf. H and O and H²O.]

Note the difference, if any, between *form, arrangement*; and *ratio, relation*.

ज्ञान is the ratio $\frac{\text{Pramatri}}{\text{Prameya}}$ (both numerator

and denominator being functions of X, चेतन or Atman.)

On marriage, death, and birth occasions, showering of wealth meant the keeping up of समष्टि इष्टि, ignoring all sense of individual gain and loss. ब्रह्म सत्यं जगन्मिथ्या ॥

The multiplication of *the dead* in a crematory does not increase the population. The accumulation of Os (Zeros) does not make a figure.

Laws grind the weak, for strong men rule the laws.

Chhandogya Upanishad compares the emancipated man to the moon emancipated from the mouth of Rahu.

How-true! Shade, gloom, is nothing more than the shadow of the world, hypnotic effect (or Rahu) casting the Real Self into the shade, so to say.

A juggler (बहुलपिया हुम) took a First Class Passenger (some नवाब) by the hand. All the bystanders at the Railway platform cried out: "Oh that is Nawab Sahib, what have you done? What is the matter with you!"

The juggler says; "He is no Nawab he is

a Badmash. He has only a Third Class Ticket and travels in the First Class." And so it turned out. What a Tamasha (fun) !

Just so अच्युतः O देव of देव Rama, the worldly detectives and critics, they are only jugglers or The One बहुरूपिया in those forms. They merely show fun तमाशा to you. *None can touch in the least your Majesty or Holiness.*

MAYA PROBLEM.

1. Avidya (अविद्या) *timir* etc, diseases pertain not to the *percipient*: for where *timir* is removed by the treatment of the eye, the percipient is no longer subject to such perception.

2. *Ques.*—Whose is this avidya?

Ans.—By whomsoever it is seen.

Ques.—By whom is it seen?

Ans.—There is no use asking this question. For if Avidya is perceived at all, you perceive also the one who has that *avidya*.

If avidya is cognized, then since it cannot exist by itself, it must be cognized as inhering

in something else. If *avidya* be not cognised, then how do you know that अविद्या (*avidya*) exists at all ?

Why not I, who have *avidya*, should try and get rid of it ?

A.—How can you perceive the relation between the Self and *avidya* ? It is not indeed possible for you to perceive your Self as related to *Avidya*, at the same moment that your Self cognises *avidya*; for the cogniser (the Self) acts at the moment as the percipient of *avidya*.

Nor can there be a separate cogniser because of involving *Anavastha*.

The prohibition of the construction of the altar on Earth has a meaning because possible.

But prohibition of the construction of altars has no sense because no occasion for procedure.

सैर कर और दूर से गुल देख इस गुलज़ार के

पर बना अपने गले का इनको मत ज़िनहार हार

If we trust to the conjectures of men of great genius in the operations of Nature, we

have only the chance of going wrong in an ingenuous manner.

Shankar in his Bhashya on

सर्व धर्मान परिहृज्य etc. (Bh. Gita, xviii, 66.)

(towards the close) in the latter part says:—

Very Pregnant Statement.

“Shruti is an authority only in matters not perceived by means of ordinary instruments of knowledge; such as प्रत्यक्ष... . Indeed, Sruti is intended as an authority only for knowing what lies beyond the range of human knowledge.....

A hundred, Shrutis may declare that fire is cold or that it is dark; still they possess no authourity in the matter. If Shruti should at all declare that fire is cold or that it is dark, we would still suppose that it intends quite a different meaning from the apparent one; for its authority cannot otherwise be maintained. We should in no way attach to Shruti a meaning which is opposed to other authorities or (militates against) its own declaration.” (शंकर)

In regard to any neighbour whose

behavior is irregular, put yourself always in a position to *defend* and not to *contend*.

ENTHYMEME.

Heir to the Infinite thou art,
In the heart is the ocean of Love.
"Give, give."—whoever asks back,
His ocean is dwindled to a drop.

1. When an iron-bar is kept North-South, it is magnetized. Why not Man when in unison with Truth and Love?

2. A boiler with steam works engines, why not Man with Feeling?

3. Let the plate vibrate, and the sand shapes itself in fantastic figures. *So the Laws* obey the vibrations of चित्.

Empty heads are like *bladders* that collapse, when you prick them with a pin.

Combine the Fervour of the stripling with the experience of the sage. (Carlyle)

Sorrow is not given us for sorrow's sake, but always and infallibly as a lesson to us from

which we are to learn somewhat : and which, the somewhat once learned, ceases to be sorrow.

“Our wishes are presentiments of our capabilities” but distinguish between false appetite and real. (Carlyle.)

Count a thing known only when it is stamped on your mind, so that you may survey it on all sides with intelligence.

Hearth with chimney to consume a smoke, engine with *Governor*, so, there is possible a Revolution without entailing autocracy or disorder.

Why tell me that the man is a fine speaker if it is not the truth that he is speaking ?

Don't ever suppose that people are hostile to you in the world. You will rarely—never—find anybody designedly doing you ill. Human nature is divine.

The whole world must *move with one who* feels himself *one with the whole world*.

The child believes that even inanimate things will give way to him a little; perhaps because he feels himself one with nature.

It is still *later experience* which teaches that human characters too are inflexible, and shows that no entreaty or representation or example can make them depart from their course.

Yes, on this side of Innocence lies the inexorable Law and on the other side Mastery over Law.

So long as Sita does not disobey the Law (ऋष्य की लकीर) herself, she cannot be caught by any Rawan.

The course of knowledge is like the flow of some mighty river, which passing through the rich low lands gathers into itself the contributions from every valley.

The Latin translation of Upanishads, made in 1801-2 by Schopenhauer from the Persian version by Anquetil Duperron, with an introduction by Strassburg.

DIFFERENCE BETWEEN LOVE AND CUPIDITY.

(1) Love (प्रेम, भक्ति,):—in *Beauty* that frees; for example, dazzling snows and sun set, such as we want to enjoy with others.

(2) Cupidity (मोह, स्नेह):—appreciates *Beauty* that enslaves; for example, in wife or woman etc; such as we want to engross or possess exclusively.

(3) Bhakti expands one's self, Moha contracts.

(4) Bhakti turns the mind from liquid into *gaseous* state, as it were, with others, and so naturally we want to *share* the pleasure just as the fluid minded child does.

(5) Moha converts the liquid into *solid*.

 THE MATERIAL SCIENCE.

Its votaries, sunk in the dark depths of their mine, grow so short-sighted that they deny that the Sun shines.

The bird, which builds a nest for offspring yet to come, bears witness in its act to the omnipotence and continuity of a will, for which the interval between

pairing time and rearing time does not exist,

Free man = One who has regained his sense of universality, and has risen superior to the needs of sensuality.

Such a spectator looks at things, as it were, from inside.

He is no longer a needy being, one outside others, identified with the object of contemplation.

Schopenhauer in his Parerga II. Section 185.

"How thoroughly does the Upanishad breathe the holy spirit of the Vedas. And how does every one, who by diligent perusal has familiarized himself with the Persian—Latin of this incomparable book, feel himself stirred to his innermost by that spirit..... And oh ! how the mind is here washed clean of all its early ingrafted Jewish superstition and all philosophy servile to that superstition ! It is the most profitable and the most elevating reading, which (the original text excepted) is possible in the world. It has been the consolation of my life, and will be the consolation of my death."

Even the meanest of God's creatures
 Boasts two soul-sides,
 One to face the world with,
 One to show a woman when he loves her.

The individual advances only in so far as
 he merges his will in the national will (Service
 of society).

The nation prospers *only* in so far as she
 merges her will in the cosmic will.

And the cosmic will is advancing toward
 the denial of the *will to live*.

Thus the circle gets completed.

When we deny our will, the will is realized.

گز شتم از سر مطالب تهاام شد مطالب

This is the very Enthanasia of selfishness,
 when the self is the Supreme Self of humanity.

सत्त्वमसि

For him who has seen beneath the surface
 of the world into the grey cold misery of her
 inward struggle, who has seen the night-mare
 life-in-death, the service of humanity can have
 only a secondary charm as a palliation of an

incurable misery (like doctors' temporary relief giving medicine). But work, not in the name of that cant, but to realise your own Cosmic-consciousness.

There is no safer test of greatness than the faculty to let mortifying and insulting expressions pass unheeded—merely perceiving, without feeling them.

"Philosophy," says Schopenhauer, "is a plant which like the *Alpenrose*, or the *fluenblume*, only flourishes in free mountain-air, but deteriorates under artificial culture."

It is as little necessary that the *saint* should be a *philosopher*, as that the philosopher should be a saint.

The names of Fichte, Hegel and other philosophers were to Schopenhauer like the *red rag to the angry bull*.

Schopenhauer :—

Morality is your inmost nature resting on the laws of your metaphysical Being, which

in ordinary consciousness you forget.....
It is on the latent sense of the identity of one
and all, that morality is founded.

It is certain that sovereignty belongs to
the people, but *Demos* is a sovereign who is
always under age and can seldom manage his
own concerns.

Philosophy is *intellectual* तौहीद (unity).

Poetry is तौहीद (unity) in *feeling*,

Sage (Religion) is unity in conduct, *life*.

"I do not doubt that the mind is a less
pleasant thing to look at than the face, and for
that very reason it needs more looking at; so
always have two mirrors on your toilet table,
and see that with proper care you dress body
and mind before them daily." (J. Ruskin.)

PROFESSIONAL PIETY

"Whenever in any religious faith, dark
or bright, we allow our minds to dwell upon
the points in which we differ from other
people, we are wrong and in the devil's
power."

"The moment we find we can agree as to anything that should be done, then do it."

(J. Ruskin.)

The vulgar catch an opinion, like a cold, by infection.

It is not corruption of the inner nature we ring true still.

When men are rightly occupied, their amusement grows out of their work, as the colour-petals out of a fruitful flower.

"Visible Governments are the toys of some nations, the disease of others, the harness of some, the burdens of more."

(J. Ruskin.)

Unjust kings can no more be the true kings of the nation than gadflies are the kings of a horse; they *suck it and may drive it wild, but do not guide it.*

There is but one pure kind of Kingship—the eternal and inevitable,

The word State means originally the standing and stability of a thing. *eg.* statue,

Hope builds as fast as Knowledge can destroy
And in Folly's cup still langes the bubble joy.

(Al. Pope)

Dismiss all thought about friends, foes etc.,
as we should dismiss from the mind ghost-
stories and spirits so called.

کشور دل بتو دادم که توئی حاکم او
حاکم جز تو درین کشور اگر هست بگو

The more beautiful the art, the more it is
essentially

(1) "The work of people who *felt themselves wrong*."

(2) Happiness pursued (ambition or passion) brings disappointment.

Happiness results, of itself, from devotion to
art and work.

On the Empirical plane the advancement
of nations is like *the hyperbolic curve*
approaching nearer and nearer the *straight*
central tangent of Vedantic life, yet never
actually touching it (عدل). But on metaphysical
considerations, the curve was never separate
from the tangent. (نצל).

SUBLIME COURTESY

(The foundation of all laws)

Transcendental.

Such is the inviolable Law divine. God does not lack the sublime courtesy as not to return the compliment of light, life and love.

The uncertainty of "*moral law*" was set against the "mathematical certainty in contrast by those raw Christians whose spiritual experience was imperfect and whose prepossessed notions of morality were ill-founded and conduct errant.

Wherever self-denial or courtesy is shewn, this spiritual law is manifested and man reveals God. Man reveals in him God.

(1) Humble obedience to the Truth as revealed by the *present light* (Bhakti, भक्ति).

(2) Continuous endeavours to enlarge the sphere of present light (ज्ञान). These two are the *laws of life* in the Empirical Existence. These are लक्ष्मण की लकीर, if erased, Seeta must be carried off by Rawan.

Violation of (1) = indolence } Both destroy.
Violation of (2) = ignorance }
Therefore work in day (light).

Obedience to Truth alone ——— 63

To everything else, non-conformity — 36

The great objection to Vedanta :—

It kills out feelings and blears the æsthetic vision. It is un-feeling, callosity, *nature-like rectilinear conduct* which वेदान्त (Vedanta) inculcates. No regard to people's feelings, no eye for personal charms, *e.g.* beauty of ladies and damsels affects Rama as the beauty of cows and horses, utterly below personal feelings, although well appreciated.

The Truth, the Reality gains such enormous dimensions that the *things, criticisms, and causation* become unreal; human feelings are washed out. Yet Divine Feeling begins to overflow instead, and laughing sunshine bathes *every* thing in joy, (without personal distinctions).

Off :—1. The fool fights with and blames always the surroundings, sees the real cause out-side. (कार्ष्ण्य) self-degradation.

Near :—2. The next higher retrospects and applies the axioms and aphorisms to himself; reviews his own doings; *corrects himself*.

Hits the mark:—3. The highest sees *Himself* the all, outside as well as inside, by him moved is the world of its own accord, and looks at the world, and behold, it is all good, finds the universe just turning round Him with folded hands, chanting hymns of praise.

Human * खेदा:—Some come to allure you, to drive you out of your element (by praise etc.)

Others put a noose around you, others (of kindred nature, once free) bite you and kick you into slavery like their own.

That place alone will become your permanent home where you can keep yourself entirely above the thought of seeming home, and perfectly At Home.

When you set your heart on a place, the place will drive you out; just as when you depend upon a person, the person must betray your confidence or be separated somehow or other.

*NOTE:—Kheda(खेदा) refers to the process which is used in catching wild elephants.

Vasishtha Ashram, March 5, 1906, Monday, Holi, Akadashi,. Above snow-line, lovely waterfalls in the stream (वासिष्ठ गंगा). Numerous clean stone-basins and large tanks, neatly carved out of hard rocks by clear and soft water.

In सुषुप्ति (sound sleep) and Death, जड़ता helplessness, बेबसपन prevails, and बेबसपन is माया, being the characteristic property of Form. Hypnosis is माया-बन्ध, because of passivity, impressionability. राजयोग Samadhi again is subject to माया; particularity and limitation of धारणा being still on hot pursuit. *The Yogi labours, but so do the farmers and miners etc.*

संज्ञदूर

The only gate to freedom is ज्ञान समाधी

Electricity, magnetism, gravitation, molecular force, being convertible into one another are *one*.

My will overcomes gravitation, in jumping etc. *My will* matches all; hence *I (the will)* am one with all Force.

Beauty of form is mere transparency which reveals Me, the only Reality.

Singleness or simplicity of Force characterizes Hypnosis as well as आत्मसाक्षात्कार, but in the one is simplicity of सिफात (मौज) in the other simplicity of ज्ञात (भाव)

God draws out love from us *per force*, at the bayonet's point,

Love Him or die. O Tyranny !

Can this forced out affection be called Love? Yes, where in the world was love freely granted? The higher power *draws* mercilessly: Even चाहे-गवगव, जुझकों के नाग, शमशेरे अवरु and पलकों के तीर smack of the weapons of tyranny.

सम्झतो से क्यों छीने है दिज्ञ. —क्या वूं हमें इन्कार है

Enter into the heart—into the heart of men, women—into the heart of the Earth and the Sun, into the heart in such a way that only the central Force, the heart Power remains real, and everything else is relegated to the surface-show, as three dimension space to the Hyperspace.

(a) In Hypnosis etc., the Mind=snow:
Conformity can be easily handled

and shaped into any form. The outside forces of gravitation, drafts of wind, etc., are not in full operation. No mobility, *inertia*.

- (b) In ज्ञान सत्ताची the mind=Steam.

(Pressure) Power multiplied 1700 times.

Non-conformity, cf. बहसते—हिन्दी .

Heat absorbed to an extent to change the nature. Enormous *heat* makes it over-come gravity (cf. balloon)

Sun.....fourth dimension:
hyper space.

- (c) The *ideas* correspond to the *particles* of *matter*. These *ideas* like *material bodies* are, in their turn, *centres of force again* (cf. 'the ideas clash')

- (d) The Rule of conduct:—

Before commencing any subject, or undertaking any work, have enough of Divine Heat stored up in you. This *Divine Heat* is the spiritual stomach. Eat just so much at a time as will be

thoroughly assimilated, digested and made holy.

If secular study is thoroughly assimilated, it will aid the *spiritual fire*.

- (e) Divine Love and Wisdom, (Heat and Light).

Heat (इष्क, भक्ति, faith) = The glow of spiritual love.

Light (ज्ञान) = *The resulting transparency.*

- (f) Schopenhauer is right in calling *Will* the ultimate principle. *Will* grows into light (ज्ञान).

इषिविद्या

The same seed, sown in the same soil, degenerates in a few harvests (like child marrying the parent or sister). So, perhaps the same race (of men) in the same land.

'Many' forces bend the resultant, and the sense of ego accompanies the complexity of force. Therefore singleness of purpose, *i.e.*, egoless conduct, hits the mark, being straightforward and upright uninclined.

When union in the plane of Reality comes about, the shadows seem also to meet in this phenomenal seeming world, :—

Success in the phenomenal world can come only if the blessed mood precedes (whether through work, through study, सत्संग or any way)—the blessed Mood that dispels all separation.

To obtain a thing (without clash or impact), the velocity or force must be diminished. (Even a train must lose its motion before reaching a station). This diminution in molar motion could only take place through transmutation into molecular (*inner*) energy or Expansive *Heat*.

Drinking wine is equivalent to Canal irrigation for the fields in India (where the peasants add *no manure* and have an increasingly strong temptation to supply more water than necessary). The first crop is over-abundant, but (the food materials being soon exhausted), the land *is rendered barren for the future*.

Manure unpulverized=sweets administered

to children in such hard and *large balls* (बड़, पिन्नी) as they cannot swallow. It is as bad as not given.

Do you want to unite Hindus and Mohammedans or to bring about any other reform? No Chemistry could *affect that combination* except through Heat or any other *reagent* which puts them into the *nascent state*. तालीके बल्य alone could effect a change. It is this अग्नि which carries offerings, (or our Will) to the Devas (देवा) *i. e.*, the universal Powers or the इन्द्रियाणी of all. This is meant by the God Fire in the Vedas (अग्नि देवता, आतिशे-इश्क.)

Exaggeration is the courtesy which fancy pays to the unknown. Wonder is the mother of knowledge.

JAPAN.

Among the generals and admirals of Japan who have distinguished themselves in the Chinese and Russian Wars, many were brought up as youths in the principles of Oyomei. This it is which makes them calm amid danger, resourceful in planning and ever

alert to meet the dictates of change. With welcome they recognized the Dragon amid the boiling ferment of the Restoration.

Oshiwo, a celebrated Oyomei scholar of Osaka, during the severe famine of 1837, for the famishing populace, fired on the Governor's garrison and held them in check while he distributed the contents of the Government granaries to the starving people. After that he calmly met his death.

Strike like the lightning, be terrible like the thunder, but remember that the sky itself is always clear above.

Mashashige, the hero, who fought for the Mikado, and knowing that his cause was already lost, yet carried out the guerrilla warfare with the usurper which led to a temporary restitution of the Mikado's power and claimed no reward when his work was accomplished. "What is thy last wish?" said he to his brother as, wounded into death, they both emerged from their last terrible battle with the Shogin's hosts. Smiling, he listened to the swift reply.

"I wish to be born again to strike a blow

for the Mikado," and said, "though Buddhists teach that such wishes are sinful and lead to the hell of Asuras, yet not for once only but for seven lives do I wish to be reborn for that same end!" then each fell by the other's sword.

Masatsura, the son of *Mashashige*, refused the first beauty of the Court who was deeply attached to him, when the Micado offered her to him as a reward for his hereditary loyalty, pleading *that his life was for death and not love*. Such should your divotion to Truth be.

The Samurai, like his weapon, was cold, but *never forgot the fire* in which he was forged.

Keiki, the last of the Shoguns, *voluntarily* gave up the reins of government to the Mikado, when the times were ripe for it. Again Japanese Constitution is the voluntary gift of the Mikado. Just deserve and there at your feet lies the object of desire.

The lotus trembled above the turbid waters, the stars began to pale before the dawn, and that mighty hush which bespeaks the coming storm fell on the nation.

The *Koh-i-noor* is even as a tear-drop of bleeding India.

The problem of restoring the old while absorbing the new Restoration and Reformation.

The Restorative period of Japan (1863-1868) between the death of Hikone and assumption of the throne by the present (now late—Ed.) Mikado is characterized by an exuberant desire for self-sacrifice on the part of its enthusiasts. It was due to this feeling of patriotic arder that the Samurai *voluntarily* gave up his swords (Ronin), the Daimio his fiefs, and the Shogun his hereditary authority.....

It was a curious example of social embryology that Japan should have assumed atavistic forms before its rebirth.

Their foreign policy made a *virtue of necessity*. Emperor Yaon of China relinquishing his throne to the ablest citizen of the realm.

Restoration and Reformation:—

There were four main lines, along which the work of preparing the nation to meet the problem of modern life was carried. These were:—

1. Constitutional Government.

2. Liberal Education.
3. Universal Military Service.
4. The elevation of womanhood.

The Jananese lady possesses all the rights of her Western sister, though she does not care to insist upon them. —————

SPINOZA ON ETHICS.

Knowledge as well as conduct must remain imperfect until we can contemplate all things *from the point of view of their absolute unity*. Other points of view may serve as provisional instruments of thought. Their main use is that we may, like a workman who uses ruder implements to construct more perfect ones, fashion by means of them, other intellectual instruments, by which the mind acquires a farther power of investigation, and so proceeds till it gradually attains the summit of wisdom.

The Law of Causation, the worldly relationships, expectations, duties, are all mere transition points, passing standards of judgments, wayside inns, the dolls of the spinster, the *تيمم* (ablution) of the waterless.

For the Sannyasin, the servant is no servant, the disciple is no disciple, the Raja no Raja,

the friend no friend and enemy no enemy, the people's promises no promises and threats no threats, provisions no provisions.

There is but one Reality. When the heart beats at one with It, the whole world pulsates at one with the heart. When the mind is out of tune with the only Reality, the whole world vibrates differently from the mind.

संपदः पदमापन्न. Wealth is the abode of miseries. "There is a point where—thought dies away into feeling, intelligence loses itself in rapt identification with its objects, and all sense of individuality is absorbed in that absolute transparent unity where no division is. Ecstasy which can only be described as the extinction of thought from its own intensity, the striving of the finite spirit beyond itself till it is lost in God."

Neo Platonism.

As it is only by applying to space or extension, which is one and indivisible, the conceptions of number and measure, which are mere "aids of imagination," that we can think of it as made up of discreet parts, so it is only

imagination which gives to ourselves and all other finite individuals a separate independent existence. (Spinoza.)

As applied to finite beings, *Existence* is something separable from *Essence*; the idea of a house in the mind of the builder, for instance, being something different from the house as an *actually existing thing*. Essence belongs to God alone; in Him essence and existence are one. When, again, we say of God that He is one, we must understand something different from the unity we predicate of finite *things*.

God, beyond all predication, our intellects could say only this much *that* it is, but not *what* or how it is. "I am *that* I am."

Dualistic Theology "not only does it start from the fundamental dualism of a supermundane Creator and a world lying outside of Him, but even in that world all does not spring from the will that creates it." (*E. g.* evil and sin.)

"Make thy heart a burning ground,
and let Shyama dance there."

माया

Every reasonable act presupposes an end or design. That design is nothing else than the *form* of the thing to be produced. An Intelligence capable of producing all and of raising them by a marvellous art from potentiality into actuality, must contain in itself the forms of all things. (G. Bruno.)

In the infinite variety of existence, there must be in them along with their characteristic differences, something which they all have in common, and that common element takes the place of matter as the distinctive } ब्रह्म माया
element takes the place of *form*. } (Plotinus)

A unity which *transcends*, yet at the same time *comprehends both* form and matter.

I can doubt away everything, but cannot doubt the doubter; I doubt, therefore I am. *Cogito, ergo sum.* *Des Cartes.*

I cannot abstract from the being which is identical with thought. That being is not the being of my particular self; for that, too, like every other particular contingent existence, I can, in one sense,

abstract from. I can make it an object of observation, I can think of it, and I can think it away, as that which was not and might not be. But the self from which I cannot abstract is that for which and in which I and all things are. It is that which is presupposed in all knowledge and to which all realities are relative. सत्त्वी नित्यः; संचित्. The only حق (right) we have is حق (Rama) انا الحق

TO STRENGTHEN MEMORY.

Live in God, not only the known past, but even the unknown past or future will begin to flash in your mind.

All माया (figure) is negative and not anything positive.

It is plain that the whole of matter considered indefinitely can have no figure. He who says that he perceives a figure, merely says that he has before his mind a limited thing, (like the hypothetical solid introduced in Hydrostatical investigations). But this limitation does not pertain to the thing in respect of its being, but on the contrary of its

non-being. A figure in space, in so far as it has any positive reality, it is only the reality that belongs to the part of infinite space which its periphery cuts off; *it is created solely by cutting off or negating all of space that is outside of it.*

But according to Hegel, the infinite, in the highest sense of the word, must be conceived not as the simple negation of the finite, but as that which at once denies and affirms it.

The individual thinks himself free because he is conscious of his desires and actions, but not of the conditions that determine them.

Ordinary observation, judging merely by the senses, confounds *externality* in space with independent existence and represents to itself the spatial separation of stones, plants, and animals, as equivalent to an isolated or absolute reality. But is the Reality in a leaf different from the Reality (आत्मन) of the tree? By a trick of the imagination we look upon ourselves as independent, self-determined individuals.

Rightly viewed each so-called individual is only a *transition point in a movement of thought*

that stretches back through the interminable past and onwards through the interminable future.

No منازل भूमिका or stages :—

We need not ascend to heaven (आकाश) to bring it down from above, for it is already in our hands and our mouths.

All knowledge of what is limited rests on an implicit reference to what is unlimited. Every conception of a particular space or body presupposes the idea of infinite space or extension. *That* infinity is the origin and axis, the pole and initial line. *That substance* is beyond demonstration and inaccessible to doubt, for demonstration and doubt alike depend on and indirectly affirm it.

No chemical can *operate* or *act* on another unless it passes through the *nascent state*.

The seed grows through reduction into the Substance.

Metals are welded by passing into the *molten state*.

The man of عالم اسباب feels encouraged at the

seeming favorable circumstances, and *pinning his faith* to the individual appearances rushes onward, but immediately does he receive a knock on the head or bump on the forehead. The shock melts him, brings him to the nascent state and forthwith comes success to greet him.

EVOLUTION AND SURVIVAL.

The law inexorable, not being understood, bumps, knocks, and *struggle* must inevitably go on. Those survive *that pass the more through nascent state*, the only condition for fitness.

Once there were Engines with no governor and the *steam struggle* was uncontrollable. But now the *governor* (this ज्ञान, this melting into the universal) is known, why keep up the struggle.

This ज्ञान will of course keep down animal production and multiplication within legitimate (and proper) limit. Proficiency in Study, Work, Art brings success in so far only as the worker thereby passes through substance.

Inventions and discoveries are made *in and*

through realization of the सत्. We gladly take to the second-hand Machines and Engines given by the inner सत्. Let us avail ourselves of the inner Boiler.

Make thy heart a burning ground. And let *Shayama* dance there. The temples and churches have been abused through ignorance, else any help to the kindling of that fire within was a blessing.

The fountains of *Faith* are far deeper in the soil of human heart and more securely founded than the ponds of learning and the tanks of intellect. Hence has been the cry for mystery, supernaturalism etc., all along the pages of history. So, has the power of Islam been felt by the high and low,

The Professors of Philosophy and Metaphysics get dashed out along the *tangent line*, owing to the preponderance of the Centrifugal force (Superficial intellect) and aberrations caused by worldly attraction.

Spinoza compares substance to a surface reflecting the rays of light, which regarded objectively is called a "*plane*", but with

reference to the observer is called a "*white*",
Thus bringing out the distinction between the
real and relative characters.

J. Caird in criticizing Spinoza's Mathematical Method, says at one place "No thought or feeling is *beside* another." Why not? You cannot think two things at one time.

For a thorough refutation of J. Caird's objection see below Rama's notes.

There is देश, काल and वस्तु भेद (difference of time, space and causality) in light, heat, magnetism, because they are convertible into each other. No co-existence. Light cannot exist without matter, therefore extended, being merely *Form* in which *Force* is manifested. So, ideas cannot exist without brain, therefore extended in that sense. Rays emanating from a lamp we call light. Rays issuing from the brain are ideas or intelligence.

Heat, ignition is the cause in both.
Compare Prof. James.

Form is due to *Motion* चैतन्यता. Thus *Form*

(माया) is only a mode of *Force* (ब्रह्म).

نقطه جنبش کرد و خط آمد پدید

इक लुकेत विच गह सुकदी है

Do not let your imagination run away with you (the true God).

The point is a mere fictitious abstraction, a thing which has no existence apart from the *line*. When we think the line, the point ceases to have any existence at all. The same is true of lines in relation to surfaces, of surfaces in relation to solids. Just so, the Modes in relation to the infinite Substance.

Causality is a category only of the finite. The relation of cause and effect is one which implies the succession or co-existence of its members — समान सत्ता.

In the impact of two balls, the motion of the first becomes the cause of the motion of the second only when it has ceased to exist in the former; the force which has existed as heat becomes the cause of motion only when it has exhausted itself of its form or existence.

"There is in each thing an endeavour by which it seeks to persevere in its own being; and this endeavour is nothing but the actual essence of the thing itself, and it is therefore *something not conditioned by time*, it involves no finite time." (Spinoza).

Indefinite or *endless* duration is a form of time and not of eternity.

The Mathematical infinite of Dr. Paul Carus is refuted by Spinoza, saying:—By the spurious infinite of mere endlessness (as in the series giving the value of E) we do not rise above the region of the finite. Thus the *ازل* and *ابد* must both belong to the finite. *अनादि*, *अनन्त* both *अपूर्ण* being empirical.

As all spaces must be known as in one Space, so all ideas can be known only as through the all-embracing idea of God.

Men, who cannot realize the Intuitive God-Consciousness, sometimes blame human mind for it. Just as a man *who made an error*

in calculation might ascribe it to an incapacity in human mind to apprehend Number.

Vehemence of passion becomes as foolish as the child's anger against the stone that hurts it or the infuriated man's indignation against the messenger of evil tidings.

We gain true freedom by the detection of false freedom.

Emotion arises in the transition from less to greater or from greater to less activity and power. When we pass from a less to a greater perfection, the emotion takes the particular form of *pleasure*, in the opposite kind emotion = *pain*.

Desire = "the self maintaining impulse filled with a definite content."

Desire, Pleasure, Pain are primary emotions.

Dissipation of *heat* gives rise to crystallization, appearances of *forms*, differentiation of matter and seeming evolution.

एकोहं बहु स्यामः

Why should heat dissipate? It is in its nature to dissipate.

WHY DESIRES.

"The origin and explanation of all *moral activity* lies in a certain self-maintaining or self-realizing impulse—the effort by which one endeavours to persevere in its own being. When the self-maintaining impulse is satisfied, or when the mind is conscious of an increase of power, the feeling is that of pleasure."

Compare Spinoza. Compare also H. Sepnecer (the beginning of his Education.)

Anthropological view it is not. It would be defective if inanimate nature were explained only in terms of human experiences or *vice versa*. But a *unity* certainly subsists between the two. This unity comprehends both. This unity reconciles both, although transcending both. This unity should be sought and realised. When a body has enough of molecular energy (heat) in it, it is exempt from molar attractions as any thing in the *gaseous* state. In other

words, when inner attraction (cohesion) etc., is overcome, the outer attraction (gravity etc.), is ineffective. Desire for self gone, other desires over.

Affinities, Cohesion, Gravitation, Attractions, desires are simply negation of *heat* (like disease, darkness etc.) That Is, the variegated world is simply the obverse of Divine ज्ञानम्. Cf. the unity of positive and negative, as in the two hands pulling the same string in opposition to each other.

The dissipation (radiation) of heat from a hot solution yields *beautiful crystals etc.* So the wakefulness from समाधि of the sages and prophets.

It is true, Evolution is going on by *dissipation* of heat. (See H. Spencer's *First Principles*). But *life* also is maintained by the presence of heat. Else Earth's fate is like unto that of the dead Moon. अविद्या (Ignorance or nescience) is the cause of संसार (universe); but no संसार is without ज्ञानम्.

Art presumes the conclusions of Science.

Science takes for granted, say at least, the Law of Causality, Matter, Force, Space, Time, the nature of which it is the province of Philosophy to investigate.

Philosophy, even *Metaphysics*, has to leave the Absolute Reality unexplained (माया).

Here *Religion* takes up the strain.

Heat is all-pervading, but only when confined in the Railway Engine, it carries thousands to their destinations. पूरा दै पूर लंघाय सो पार.

So is ब्रह्म all-pervading, but ब्रह्मज्ञान in the boiler of a ज्ञानी's head saves nations, taking them to heaven even in this world.

The inner heat often gets converted into magnetism and personal charms. Compare all beauty and attractive power is renunciation.

Beauty and charm of two kinds.	{	1. <i>White</i> objects, (renunciation) in भेदवादी 2. <i>Sun</i> , (inner) अभेदवादी
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Is Rama's talk मजज़ूब की बड़ and of no use to you? The water in the reservoir is pure water only. No vegetation about it. But that is no reason why the fields should refuse to be irrigated by it for bearing their own harvests. So, the steam in the boiler and the working machines. If Rama is a Sadhu, so much the more to the profit of *Grihasthas*,

Samvat 1962, last day A. B. O Blessed Mood! O Rama! You are indeed jealous.

You certainly do not hesitate to poke out my eyes if they chance to be attracted by anything غیر حق. You burn the heart if it lets in any unworthy object, nay, anything else but Thee. यारी क्या है सीना ज़ोरी है या राह मारी है. Well, alright! Let Thy will be done! Let the head and heart be rent to pieces if any other idea but Rama happen to lodge there! Pour all my vitality at His feet, who first loved me.

O dear heart, it won't do simply to cut off your affections from each and every object of the senses.

وز هر چه جز دلبر بود از شهر دل بیرون کنم

Fear involves selfishness.

SUCH IS THE LAW (धम्म)

The Law of the Cross (त्रिशूल), सूली ऊपर सेज पिया दी कित विघ मिलना होय । there is no escape from it. Therefore no credit to me, if I am all (शिव). Could not help it. No human love, no *personality* could persist so tenaciously as this Law of (त्रिशूल) (शिव). Why do fools love persons more than this ideal? Because persons seem to them persistent realities and the ideal an intangible evanescent cloud. Now see. Is not this Cross (शिव) the only persistent Reality, and all personalities and objects of affection passing phantoms, fictitious ghosts? The apparent bitters and sweets, the seeming beauties and monstrosities were merely masks put on by the Bihariji to open our eyes to his glory at the last. This *final* Law, this *Ultimate Purpose* in life, should it be relegated to the realm of abstractions (as शुरक ज्ञानी would have it)? No, it is a living Reality, some thing that is more concrete than stones (and so represented by stone lingam). It strikes harder than stones to correct the

erring mind. To remember it perpetually and continuously is of vital necessity. Christ, Mohammed, Buddha, Krishna were great only in so far as they realised this standard of Renunciation (शिव). By hard knocks they may have seen it, and by some private processes they may have kept it before the mental vision. But if one strong man crosses a river by swimming, why should not a boat or bridge be built for the general public ?

Is this Shiva a matter of policy then ? No. He is *seen*, by the wise and the pure, *actually seen*. All sense perception is a matter of relativity, the deluded (मायावी) persons see the ordinary objects, the wise and the pure with the same intensity of realisation see शिव.

The Law (the धम्म) may be worshipped and felt in particular incarnations and adored in personalities such as Christ, Shankar, etc. It has saved millions, ages after ages, but it is not so gross, as to be incapable of fitting into our every day affairs. It is a stern reality, no doubt, (else how could nations be all deluded by the mere chimerical hallucinations of

prophets and leaders, and change their customs and habits at the mere fancy of poor cranks. Can you so easily change their ways through the strength of your notions?) It is the fact of facts, the only Existence. Yet any historical representation simply makes it limited. There is no Being for *Form* (Uma) without It, and the only *Form* in which it lives eternally for the seers is that of the Yogi's (शिव)

You may see Him in nature, stones, and rivers etc, (कैलाश). You may see Him in persons (शंकर, दत्त etc). You may see Him as an embodiment of India. You may see Him in Mythology, (Vedic Rudra, etc., त्रिशूरी). All that is Symbology.—But the eternal form is the picture, painted by bringing together every kind of sweetness by the Hindu-Seer.

Samvat 1963, A. B.

शिव, शिव, शिव (The ideal in mind) keeps the mind balanced and in working order.

WHY ATTRACTIONS?

(1) The negative and positive electricities attract, because that brings to the original state.

(2) Work *done* on a body becomes *Potential*. Take a body to a height and it tends to *give back* what is *expended on it*, has so much *the more love* for original position.

(3) Earth gravitates to the sun, etc.

(4) *complimentary* colours.

(5) Conjugate foci.

(6) Atomic *valencies*.

(7) The same electricity which disunites a compound, reunites the elements, as in the case of H_2O .

Even in self-sacrifice for another there is present a reference to self, an idea of an object to be attained in which the agent seeks self-satisfaction. Without such reference even the purest self-denial is *a conception that swims in the air*.

No volition in mind save that which an *idea* as idea involves.

"Ideas no mere images like dumb pictures on a tablet, but every idea instinct with an element of activity." (Spinoza.) Cf. Hegel also.

The distinction is not between *understanding* and *will*, but, between a *sound* and a

deceased or *disordered* understanding. The distinction is between a clear, adequate idea and a confused, imperfect one.

Idea is nothing passive, but involves reaction or action. All thought active; all will intelligent.

The forces may be in a neutral or equilibrated state for a while (That is hesitation).

A few moments bring a change in environments; equilibrium broken, one force preponderates, decision takes place. This is called Volition (*will*). Domination=decision. *Passion* (or passivity of the mind) is a *confused idea* by which the mind affirms of its body, etc. a power of existing greater or less than before.

Pleasure = a passion by which the mind passes to a greater perfection ; pain = a passion by which the mind passes to less perfection. Pleasure and Pain (of which all other emotions are specifications) therefore are not a new element, different from anything in our purely intellectual nature, but are simply the *transition from a less to a greater or from a greater to a less, perfection.*

Dissolution of form = realization of Self. Only the *pure* in heart can see God, because nothing can be realized without all else being expelled. अपरोक्ष = *conquest of one Idea (Self) over all other ideas*. Otherwise there is anarchy or interregnum in the heart.

Saving knowledge is only that which includes or connotes Will, which is instinct with the element of activity. All other knowledge is not really knowledge but only confused and imperfect ideas. Such ideas may be, nay, must be *inert*. But adequate ideas are not dead or passive but living things. They are self-realizing. To think them is to live them, to be quick with spiritual activity, to be master of one's self and the world. An idea which is adequate or which alone deserves the name, which by its very essence asserts itself against all that is foreign and hostile to the mind; it cannot co-exist with confusion and error and the passions that are bred of them, any more than light can co-exist with darkness. One who has clear ज्ञान will not be moved by political, social or personal fears and hopes and sympathies.

Undisciplined minds (like the *Swat militia*) only are mediumistic. Childish natures! An object of attraction comes and creates an *impulse* (which disregards the past and future). A black hypnotizer comes and strikes fear into the heart, creates confusion, divides and conquers; throws a bone of contention among the harmoniously working forces and carries the booty himself; or sends a wolf among the sheep and disperses the aboriginal inhabitants of the mind, or throws a cloud or mist over the land and renders the original occupants incapable of work and then sets to work and robs or commits other deeds of darkness; or administers a little chloroform and then commences his work of mental vivisection. Lawyer's cross-examination is no more than that. The spy's work is that.

A clear idea is one which might be compared to a well-lit road, where robbers could not break in. An adequate idea is a luminous idea. Says Prof. Starbuck, in the *enlightened* or the *converted* or *free*, connections between the lower and higher centres are broken.

People oftentimes overturn (upset) the old Government, revolutionize, conquer, triumph (साक्षात्कार), accomplish the negative work and yet fail and fall back (योगभ्रष्ट) for the only reason of not being able to establish the new kingdom, administer the new Government, promulgate the new Order, carry on the altered policy, or pull out the old wires and roads, and create a new System, adapt all relations to the will of the Lord, interpret everything in the new language (of the Spirit). This is जीवन मुक्ति. This is राम बादशाह "fully awake" (see Thoreau). Who could call down the king? Who could browbeat the Lord? What गंधी (she-ass) could charm him? No one could hypnotize him. A new aesthetics established in his rule. New Art, new Science!

All inspiring books, Upanishads etc., were simply like पाटी पूर्ण. Unless a man learns to read himself the book of Nature and be inspired by that continuously, he does not realize his स्वराज्य.

करनी फकीरी बाबा कैसी दिव्यगिरी

If each finite mode has precisely the same value as another, is not the possibility of freedom simply in the ratio of one to Infinity?

A. The medium by which Nature exerts its power over man is the influence of the passions. Passions, as the word indicates, imply the passivity or bondage of man's true nature. The strength of passion is a spurious strength, an activity that is produced by passivity, which like the power borrowed of wine, the ferocity of the hunting dog, or the strength of the slave, is in reality a sign of weakness (or like the power of the waterfall). "It is evident," says Spinoza, "that We natural men are in many ways driven about by external causes and like the waves of the sea driven by contending winds, we are swayed hither and thither." *Consciousness* is simply a record of the events, an account of what takes place, a mirror in which the play of forces is reflected, but no force in itself.

As to transition from bondage to freedom, only that being which in some sense creates

the forces that act on it can have in it the latent capacity to control them. It is the presence in man of something which is not subject to the bondage of externality that constitutes the *fulcrum by which its freedom can be achieved*.

“The effort of the mind by which it endeavours to persevere in its own being is nothing else than understanding, and this effort at understanding is the first and sole basis of virtue” (Spinoza).

B. *Passions* are in their true nature, *individual*, and unlike reason (or *adequate* ideas) product of imagination. “Not only do their objects affect different men in an infinite variety of ways, so that what one desires and loves another may hate and shun, but their appropriation by one implies the loss of them to all besides.”

To let passion rule is *suicide*.

The *activity* of reason (divine ज्ञान) involves pleasure, pain belongs only to the passions. *The pain of bondage is the prophecy of freedom.*